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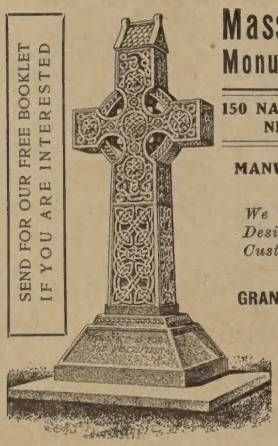

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Editorials and Comments.

The Living Church

With which are united "The American Churchman," and "Catholic Champion."

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AD CLERUM.

"O sacerdos, non pastor, sed seductor gregis Christi! Oculum pro oculo, dentem pro dente restitues, erit anima tua pro animabus illarum. Vident enim mores tuos non esse cum doctrina conformes: modo dubitant utrum vera esse putes dogmata, quae doces, utrum credas, utrum vera sint. Modo dicunt intra se: doctor ipse, pastor ipse, apostolus ipse non credit: cur crederem? infernum non timet: cur timerem? Hinc incredulitas, hinc impietas."—*Quid Auct.*

"Iniqua agunt caeteri contra Christum, crudeliorem tamen eam censet persecutionem, quam a propriis sustinet ministris."—*S. Bern.*

"Sic Deus irascitur peccantibus sacerdotibus, ut etiam sacratis locis suis, vasisque non parcat."—*S. Prosp. Aquit.*

"Mundamini qui fertis vasa Domini."—*Isa. lii.* 11.

"Nolite, sacerdotes coelum claudere: clauditis cum male vivere ostenditis."—*S. Aug.*

MERRY CHRISTMAS!" It is more than a greeting. As we say it, we bring "good tidings of great joy," calling one another to the Manger of the Infant King. "It is not permitted to any Christian to be sad at Christmas." For the mirth of the Feast rests on a strong foundation, that no storms of time can shake.

The tremendous proclamation of the Christmas Gospel peals forth—"The Word was made Flesh!" That glorious Fact is enough to brighten not only one day of the year, but every day, to gladden us in any sorrow or pain.

For it makes us sure that God is a Father, and that man was made to be His son. We cannot know that God *must be* a Father, unless we know that there is an eternal Son, one God with Him. At the Manger we gaze upon that only-begotten Son who, the Epistle tells us, is "the brightness of His glory, and the express Image of His Person."

> "In the bleak mid-winter, a stable place sufficed
> Our Lord God Almighty,
> Jesus Christ."

But this is only half the message. The other is that we *are* His children. "Christ became the Son of man, that we might become sons of God." The Collect takes us back to our Baptism and tells us that the Son who took our manhood has given It to us that we may be regenerate, born again into the family of God,—that this very Christmas Christ may be born again in us.

Have we a lodging-place for the Holy Child? †

The Angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the Angel came in unto her, and said, "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women." And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the Angel said unto her, "Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus."

THE YEAR'S PROGRESS.

IT HAS been our custom, at the end of the year, to examine the statistics of the Church, with a view toward discovering just where we stand. We are so fortunate as to have, this year, not only our own Church statistics as annually published in the *Living Church Annual,* but also two very valuable sets of statistics relating locally to New York City, the one from the organization in that city known as the Federation of Churches; the other from the Church News Association. Both these statistical showings have been summarized recently in our New York Letters.

According to the Federation of Churches, the Christian bodies of New York number 1,058,000 members, and the Jewish population is placed at 597,674. Giving the entire city a population of 3,818,730, we find that but little more than one in four of the population professes membership in any Christian body. Nor is such "membership" confined to communicants, for the figures are obtained (outside the Roman communion) by multiplying the communicants returned by 3½, the factor which is said to be approximately correct, and adding the reported membership in the Roman churches. Of this number, 531,000 are reported as Roman and 527,000 as non-Roman. During the past year the Roman communion lost .002 per cent. as compared with the increase in the population, and non-Romans gained .001. Our own Church gain of communicants in the Diocese of New York was three per cent.

These statistics may easily be misunderstood. The figures are those which are returned by the religious organizations of the city. They include, or are based on, only those names which are found upon church registers. But if an actual census were taken, so that the returns were made upon the basis of religious affiliation claimed by the people themselves, it would no doubt be found in New York, as it has repeatedly been found in smaller places, that by far the greater part of the population claim not only to be Christians, but also to be affiliated, in some undefined and frequently very vague manner, with some Christian body, if not with any of its local "churches."

The fact is—and it is almost never taken into account—there is an enormous discrepancy between the number of "members" of any and therefore of all Christian bodies, known to the clergy and to parish records, and the number who claim such affiliation or "preference." The latter number is perhaps three times the number of reported members, even assuming the latter as three and a half times the number of communicants. In other words, the vast majority of the American people consists, not of pagans, but of renegade Christians; persons who have had some early direction of their religious inclinations toward some one form of Christianity as opposed to other forms, and who profess vaguely to belong to one body, generally only to the extent that a minister of that body is preferred, other things being equal, in burying their dead. These people are usually unknown to the ministers and to the parish lists of any church in their preferred denomination. Quite generally, they wish to remain unknown. For themselves, they profess a vague Christianity. For their children, it is impossible to speak. These will constitute the primary religious problem of the next generation. It is hard to see in what sense they can even profess to be Christians.

THE INQUIRIES of the Church News Association were confined to Manhattan Island—the main portion of the city, not including the sections on Long and Staten Islands. The total population of the section is reckoned at 2,007,350, of whom 381,934 are Jews. It is interesting to discover that the actual attendance at religious services on one Sunday was: Roman, 289,029; non-Roman, 138,106; total 427,135. The membership claimed by the several bodies is: Roman, 511,505; non-Roman, 153,380. Thus about 26 per cent. of the population exclusive of Jews, were found in attendance at some form of Christian service. The Sunday Schools were not counted, which practically takes out the greater number of children who are under some definite religious influence; though at the regular services there were included 42,068 children at the Roman churches and 14,163 at non-Roman.

The number found in the pews on one Sunday is, of course, by no means the entire church-attending population of New York. What proportion of parish membership is actually found in the pews on any given Sunday it is impossible to say. The Sundays of the count were all normal ones, as to weather and other conditions. It is beyond question that the number who may be called church attendants, regular and occasional, is greatly in excess of the number found within the churches on any ordinary Sunday. Certainly the total would be double the number of attendants on the one day; probably it would be very much greater than that. There is, however, little or no leeway for assuming any considerable attendance of the vast unreported but professingly Christian population. Practically, these latter are negligible quantities from the point of view of present membership, but tremendously important factors in computing the duty of the Church.

These figures upon which we have been commenting, bear directly upon New York City; but it is fair to assume that in this, New York is fairly representative of the country at large. As Churchmen it is a pleasure to learn that attendance at our services in the city was much greater than that of any other religious body except the Roman Church—39,296—though only 79.5 per cent. of our communicant list, let alone the three-and-a-half-times multiplication to find the membership. This percentage is less than the general non-Roman average of attendance to communicants, while Romans do not reckon by communicants. That smaller places present substantially the same condition and the same problem is evident from the letter headed "Religious Census of Macomb, Ill.," published in this issue. The relative position of the Church is, of course, changed, but the discrepancy between professed "membership" and "preference" is therein illustrated.

FOR THE CHURCH, the year's statistics will be found in the *Living Church Annual.* The secular press has largely circulated the report from the *Annual* as to the increasing disparity between infant baptisms, which regularly decrease, and communicants, which regularly increase. "We had during the year past," says the editorial summary in the *Annual,* "one infant baptism to every 16.81 communicants, where in 1889 there was one in every 10.32. Thus the spiritual birth rate among our communicants has decreased more than fifty per cent. in fourteen years." It is difficult to interpret this fact, as does the New York *Tribune,* as indicating that our children are left unbaptized. It is unfortunate that the *Tribune* took this view of the statistics, for it shows a totally erroneous conception. The fact is, as the press generally has stated in presenting this statement from the *Annual,* that the spiritual birth rate has declined because the natural birth rate has declined. Communicants continue to increase at the net rate of two per cent. annually, the gain being very largely from the sects, which supplied in 1900 38 per cent. of our candidates for Confirmation. The classes presented for the latter rite have increased from 46,791 a year ago, to 49,385 the past year. The total contributions through Church channels have increased nearly half a million dollars, and that in spite of the fact that New York and Pennsylvania, our two wealthiest and strongest Dioceses, both report decreased contributions. "In New York," says the *Annual,* "the decrease amounts to more than $235,000; in Pennsylvania to nearly $12,000. We are at a loss to account for these 'slumps' in the two largest and wealthiest Dioceses; but it shows the increasing vigor of the Church away from these two great centres of her influence, that in spite of their falling behind, the total contributions are nearly half a million dollars larger than they were a year ago." "The relatively poor are making a better showing for the Church than are the very wealthy. The general per capita average in the whole country is $20.15, as compared with $19.98 last year." Of course it must be remembered, however, that an average of contributions per communicant is misleading, since there are always some large single contributions for special purposes, particularly in connection with parish work in New York and Philadelphia, which largely increase the general average. On the other hand, it is reassuring to observe that many of the weaker Dioceses exceed the general average of contributions. We only wish that our general Church work might have the benefit of these large contributions. Large gifts for missions are almost unknown to our statistics; and the fact does not redound to our credit.

There are many other interesting facts relating to the year's statistical showing brought out in the editorial summary of the *Living Church Annual,* but we assume so large a proportion of our readers to be in possession of the volume that we shall not quote from it further. It ought, indeed, to be in the hands of all intelligent Church people.

WE DEFER until next week the comment which may be appropriate upon the papers by the Bishop of Fond du Lac, which will then be concluded, relating to the relations between the Anglican and the Russian communions.

In the meantime we ask that the important papers be very carefully read and preserved. No subject of greater importance than the healing of the breach of more than a thousand years' standing between the two communions, has been introduced during this generation. It calls for wise statesmanship, for a breadth of mind which Churchmen, alas! do not always bring to bear upon their problems, and for a sympathy that may lead us at least to desire that unity with our brethren in Russia, for which they, on their part, are hoping and praying.

And certainly we ought to draw together. Anglican historians, like those of Russia, invariably take the ground that the intolerance and exaggerated claims of the Roman See were the chief cause of the Great Schism between Eastern and Western Christendom. The Anglican communion is too small a part of the West to be able to make full reparation for the Papal attitude which led to the thousand years' separation. But it does seem as though we ought no longer to be willing to share in the Western isolation from the East, when the main causes of that isolation no longer affect us. Sectionalism has no place in the Church of God. The world is too small for us willingly to acquiesce in a sundered East and West. If the West must be divided, let us at least isolate the see and the Churches that insist on the division, and let the Anglican West be reunited with the great Churches of the East.

May God guide and overrule the tongues and the pens of all who will speak or write on this serious question, that none of us may say or write those things which will make unity more difficult!

May God answer the prayers of this American Church for unity by teaching her to do those things which shall lead toward unity!

LAST week we briefly commented upon the incongruity of inviting denominational ministers to take official part in our services or official place in our processions or chancels. Since then we have observed in a St. Paul daily paper a letter from the Rev. C. H. Shutt which, having immediate reference to a local occasion in which this canon of good sense was violated, well expresses the real discourtesy done to the visiting ministers themselves by placing them in a compromising position; not to mention other and very tangible reasons why the practice is unwise. On the occasion mentioned, the visiting ministers included, among others, a Jewish rabbi. Referring to the latter, Mr. Shutt well says:

"For instance, to invite Mr. ——— (for whose religious scruples I entertain the highest respect) to be present at the opening of ——— church (and this is by no means the only case I had in mind last Sunday), and then to sing "With the Cross of Jesus Going on Before" and "All Hail the Power of Jesus' Name," is, to say the least, incongruous, and if he were there as a mere guest it were a strange kind of treatment, indeed. . . . Now, as to these good gentlemen being invited merely as guests, I can't understand that phraseology—a person is asked to come to church as a worshipper, not as a guest. The Church of God is not a social club. These gentlemen were there (as in other cases) officially in the procession, with seats assigned to them in the chancel. They were there either as laymen or clergymen. If asked as laymen, doubtless they resent it; if as clergymen, the Protestant Episcopal Church doesn't admit the validity of their orders. Irrespective of High or Low Church views, if any of these good gentlemen seek admission to the ministry of the Protestant Episcopal Church, they would be re-ordained by the most (so-called) broad-minded Bishop that can be found in this Church. All I said was, 'We can't ask them as clergymen,' and I refrained from asking them as laymen out of respect for their conscientious opinions."

There is the matter in a nut-shell. An invitation to an outside minister to take part officially in our services, takes an unfair advantage of him which he, not knowing or realizing our laws and customs, does not know or appreciate at the time. He is placed in a position in which the Church holds him to be a layman and he understands that he is present as a recognized clergyman. Surely it is only a discourtesy to him, though always unintended, to place him in this position.

A VERY encouraging prospect in the training of the clergy is presented in the agreement between the authorities of Columbia University and the trustees of the General Theological Seminary, by which the Dean of the Seminary is to have a seat in the University Council, and students of the Seminary are to be permitted to pursue the Columbia courses leading to the higher degrees without any charge for tuition. The danger in the life of any Seminary is that the men who are preparing there for holy orders may lose touch with the thought of the world about them, and grow narrow and unsympathetic in their attitude toward subjects of the day. It will be a decided advantage to the men at the General Seminary, therefore, to have the associations and training of a great University. Of course there is a certain amount of danger in the plan, but we believe that under Dean Robbins, the Seminary men will develop sufficient devotional vigor and moral and intellectual strength to weather the storms that will be sure to assail them in the larger University life. For strong men, it will be an advantage to breathe the University atmosphere; and such men ought to be attracted to a Seminary situated, as the General is, in the heart of a great city.

THE case instanced in our news columns, last week, of a New Jersey priest who has just declined a flattering call to a much larger parish, at considerably more than twice his present salary, is, we are sure, but one of many such self-sacrifices on the part of the clergy. To our own knowledge two other priests in the same Diocese have recently declined offers to other and larger parishes, at considerable pecuniary loss, and the case of Holy Trinity Church, Brooklyn, where at least two men have declined the rectorship despite its flattering financial advantages, is too well known to need attention called to it. In this instance both of the men who were called felt that devotion to duty must keep them in their present positions, where their influence might continue in a much needed educational work. And yet, though many such sacrifices are known by those familiar with the clergy, we shall continue to hear sneers about the power of the pocketbook in strengthening the attractiveness of the "call" to a larger work.

THE following statement from the Bishop of Kentucky is received, with the request that it be published:

"I appeal, as Chairman of the Commission for Church Work among Colored People, to Churchmen everywhere, for special help in discharging the duty laid upon us by the last General Convention.

"We have sought to reduce the amounts given to the several Bishops of Southern Dioceses, that we might have the means to supply the pressing need of our schools at Lawrenceville and Petersburg, Virginia, and have found such reduction impossible. The schools mentioned need at least two thousand dollars for the cur-

The Holy Night.

✠

Three men from afar followed Bethlehem's star,
Till o'er a rude stable its radiance it poured;
There, lowly and mild, lay the royal born Child,
And they fell down and worshipped their Saviour and LORD.

The shepherds of old, while out with the fold,
The heav'nly host heard, and the heav'nly host saw;
The sky was all bright with a great, glorious light,
And they fell down and worshipped in wonder and awe.

The world lay asleep as they watched o'er the sheep,
When "Glory to GOD!" rang out into the night;
The whole heavens rang as the angel-host sang
Of the Advent of Christ, LORD of Life and of Light.

"Peace! Goodwill toward men!" Hear it echo again,
As nearer we draw to the night of Christ's birth!
With "Glory to GOD!"—Father, Spirit, and Word—
Let us fall down and worship, ye nations of earth!

M. S. S.

rent year. They must have it or else suffer serious damage. The Bishops of the Southern Dioceses, almost without exception, ask that the appropriations made to them shall be increased rather than decreased. What shall the Commission do?

"Do help us to help these dependent ones. The schools at Lawrenceville, Raleigh, and Petersburg offer largest prospect for future growth of our Church among the colored people. They *must* be sustained.

"Christmas is at hand. The Lord whose birth we celebrate is the Lord of these poor, ignorant colored people as of us. He bids us bring them that they may know Him and worship Him. We plead that you will enable us to obey His command.

"T. U. Dudley,
"Louisville, Ky., Dec. 18, 1903. *"Bishop of Kentucky."*

Of course nothing we can add to this plain statement will lend additional force; but we cannot refrain from appending a word.

The American people probably talk more profusely about the Negro problem than about any other single subject. Now the problem is a vast one; but the one part of it that is perfectly plain is that the negro must be, really and not only nominally, Christianized. The Church is trying to help in this prodigious undertaking. Only those who know the conditions prevailing in the South can know how she is hampered by the paucity of resources given her.

We *must* increase the amount at the disposal of the Commission of which the Bishop of Kentucky is at the head. And the amount must very largely be contributed by Churchmen at the North; not because Southern Churchmen are less willing, but because the extent of the need is vastly beyond their resources.

Will Churchmen respond liberally to this Christmas appeal?

A NEWS item in a Tacoma (Wash.) paper mentions the possibility of consolidation of our five churches in that city, all of which are reported to be within a radius of about a mile, and the formation in their place of one strong parish with two good missions connected with it.

With no personal knowledge of conditions in the city named, we are yet impelled to observe that, in the abstract, the policy of consolidation is, in our judgment, a wise one. It has been well carried out in a number of instances in New York City, under the wise suggestion of the Bishop of that Diocese, and in newer fields it ought to be easier to accomplish than it was in New York. One or two strong parishes in a city of the size and condition of Tacoma ought to perform far better work than can be done by five such independent organizations. And the parochialism almost certain to be engendered where the Church's strength is frittered away by divisions, is the worst enemy toward real progress of any sort.

Unless conditions in Tacoma are very exceptional—which only those on the spot would be warranted in determining—the consolidation suggested would be the best thing that could be done for the future of the Church in that city and in the state at large.

ANSWERS TO CORRESPONDENTS.

Y. Z.—The Church has no rule requiring her members to abstain from work on Christmas, though the custom of doing so is an excellent one.

A. T.—So far as we know, there is no such branch.

C. A. J.—The abbreviation C. S. S. S. after the names of certain of the clergy designates membership in the "Congregation of the Companions of the Most Holy Saviour" (*Congregatio Sociorum Sacrosancti Salvatoris*), a religious order centering in Philadelphia.

There are people for ever in search of happiness who never find it. Happiness oftenest comes by indirection. You are intent on duty and are surprised to find you have stumbled on more than you sought. To make happiness the end of your seeking is an easy way not to find it. It is a coy blessing. Hovering about your path, it yet eludes your grasp. Attempt to put your hands upon it, and, like a wild gazelle upon the mountain, it bounds away. The search for happiness is like the search for the end of the rainbow; it recedes as you advance. You cannot capture it. After all your planning and your straining after happiness, you will have to give up the pursuit and content yourself with following the plain and plodding path of duty, and to find your joy in fidelity to conscience, and in obedience to the Divine will. In attaining this blessing imitate the boatman, who directs his prow above the point of destination, and so makes sure of it. Aim at something higher than happiness, and the higher will be sure to include the lower.

MISSIONARY BULLETIN.

New York, December 17, 1903.

I AM glad indeed as Treasurer to report that to December 1st, there is a very encouraging increase in the contributions from parishes and individuals; $24,479 this year since September 1st, against $20,280 to the same date a year ago. While this is true, it is also a fact, as stated last month, that it is most essential to secure a greater proportion of the offerings in the first three or four months of the fiscal year. To emphasize this it is only necessary to state that during the same three months that the above offerings of $24,479 have been received, the regular payments under the appropriations have required $214,000. In fact it is of the utmost importance that the great bulk of the apportionment should be received within the next five months, that is before May 1st, not only for the reason just stated, but because the more able in the strong city congregations begin to scatter for the summer soon thereafter, and especially because the Board makes its appropriations for the coming fiscal year at the May meeting, and should know at that time, with reasonable certainty, how the Church has provided for the appropriations already made. A new apportionment can then be made early and work be commenced under it promptly with the opening of the fiscal year on September 1st.

This, it must be evident, would be the ideal and business-like order of procedure. As a step in this direction I am glad to say that forty-five Dioceses and Districts have already made their detailed apportionments to the parishes this year, against twenty-three to the same date a year ago, while others report that their plans will soon be completed. The earlier the parishes can complete their apportionments and send in the amounts, the greater their aid in the work will be.

Perhaps I may add below a few extracts from the messages of the Bishops to their people on this subject that may well be made messages to Churchmen everywhere.

Yours very truly,
George C. Thomas,
Treasurer.

"Please, dear brethren of the clergy and the laity, do not, I beg of you, let any parishes be delinquent, or any individuals unasked this year."

The Bishop appeals, with all the earnestness he can feel, to his brethren of the clergy, to the men and women of the several congregation in the Diocese, to do their utmost that the whole amount be raised, and raised quickly."

"Begin at once, and do not rest until your parish can be reported as on the roll of honor in having completed its task."

"*We would respectfully urge* that each clergyman adopt a plan by which a *personal appeal* shall be made to each member of his congregation."

"I am having enough of these circular letters printed to put one in the hands of every vestryman and officer of the Church, in the hope that they will charge themselves with responsibility in this so serious matter, and will not consider their work properly done unless the congregation they serve fairly meets this obligation."

"I take advantage of this opportunity to say to the clergy that the case is such as, in my judgment, loudly calls for personal application on their part to that large number of persons who can well do more than help by some small contribution to swell an offering on the plate. I would not undervalue or discourage the smallest gifts, but if we have the interests of the Kingdom thoroughly at heart, and with these interests have also the courage of our convictions, we shall not let the year pass without bringing home to the hearts and consciences of many of our people—and that in a clearer and more forcible way than by mere notice from the chancel—the great obligation that is upon them and the great privilege God has given them, to give far more largely of their means than they usually do on occasions of public worship, for the extension of the Master's Kingdom. Some effort of this kind will be absolutely necessary if the Diocese is to do its proper part in the common work."

"We shall not stop to criticise, or raise any question as to what might have been done, or ought to have been done, or should be done, but we propose to set to work, and do all we possibly can what is asked of us, *and we believe we can do it.*"

"In some way, either by personal application on the part of the clergyman to every family and individual of his cure, or by agents who are willing to act for him, bring this appeal to the notice of everyone likely to give."

"Where any part of last year's apportionment was unpaid without just reason, or a fair effort to do so, the unpaid part should unquestionably be added to the amount to be raised this year."

True goodness is like the glow-worm in this, that it shines most when no eyes, except those of Heaven, are upon it.—*J. C. Hare.*

CHURCH MUSIC IN ENGLAND.

The Palestrina Revival not Largely Popular.

REV. CHARLES SCADDING CONCLUDES HIS S. P. G. ENGAGEMENT.

Asks English Churchmen How Would they Like to be Called Protestant Episcopalians.

OTHER NOTES OF ENGLISH NEWS.

London (Conception of the Blessed Virgin Mary), 1903.

WE HAVE lately seen in your London correspondence that a very energetic effort has been made during the past year by Mr. Henry Frowde of the Oxford University Press to bring some of Palestrina's most classical productions easily within the reach of choirmasters and choirs in this country, and thus to create, if possible, a taste for that great Italian master's music among musical Church people generally; but that the net result of so praiseworthy a venture has not been at all satisfactory. One reason, perhaps, for this failure is to be sought in the obvious fact, that Mr. Frowde's effort partook rather of the nature of a novel introduction than a domestic revival. The Plainsong movement, on the other hand, which has happily become recrudescent amongst us since the adoption of the Solesmes method—and which, being now on thoroughly sound lines, is much more likely to conquer opposition and win general recognition than when Plainsong was interpreted according to a corrupt tradition—is unquestionably of the nature of a genuine revival of the ancient music of the English Church, and what still remains the legal music of her offices of worship. Now, further in this connection, it is exceedingly gratifying to know that so cultivated and influential a Church musician as Miss Gregory (who was the one who so skilfully arranged Palestrina's music for Mr. Frowde's publications) is an avowed supporter of Plainsong and of the Solesmes method.

At a meeting of the London Diocesan Church Reading Union, held this day week in the Trophy Room at St. Paul's, Miss Gregory read a paper on "The Rise of Church Music." Having at the outset (to quote from the *Times*) asked her hearers to divest themselves of every musical idea or prejudice they had hitherto entertained, Miss Gregory pointed out that people should not think that the only form of music with which they were familiar was the only possible nor even the only beautiful one. Our European scale, which sounded so familiar that we could not imagine music outside of it, only took its form about 150 years ago, but in considering the music of the Early Church she proposed to go back to such dates as 380 or 440:

"To St. Ambrose was due the introduction of the antiphonal system of singing the Psalms. It was probably the responsorial method undertaken by the two sides of the choir. In early times it was fully recognized that the correct rendering of ecclesiastical music was an important branch of divine service, and Colleges of Chanters were founded. The European, the Christian nations alone throughout the world had a harmonic system of music—one that did not consist of melody only." Miss Gregory then went on to refer to our modern opponents of Plainsong as follows: "Those advanced musicians, and there were some in high places, who scoffed at the stiffness of the early music, at what they called the poverty of its resources, at the strict adherence to rule by the ancient writers, at the jealous conservatism and reactionary spirit of the Church, would do well to remember that they owed everything they prized to the common worship of this despised Church, whose singers and composers for nearly 1,600 years were the pioneers of music."

And now we come to the most interesting and practically valuable part of her paper:

"Plainsong, the song of speech, was associated with the free rhythms of prose. For the merely objective effect of well-known words, given their just value and accent in music, there was no vehicle like Plainsong. But it must be well done. The discovery had only just lately been made that to sing Plainsong as it should and as it used to be sung, was a fine art. By attention to certain rules it could become a thing of great beauty, and without supplanting modern music, it might be hoped that it would receive wide and more intelligent appreciation and encouragement."

The Rev. H. Goodwin, chaplain of the Watford Union (*i.e.*, Workhouse) Chapel, recently wrote to the Queen he was anxious to obtain "vestments" for his choir boys, but as the money could not legally be paid out of the rates, he had to rely upon private subscriptions, and he appealed for her Majesty's gracious support. In response, the chaplain has promptly received from the Queen a donation of £2.

The *Times* states that Bishop Welldon (late of Calcutta and now a Canon of Westminster), who has gone to Auckland for his health, has arranged to return to England by the San Francisco route.

The Rt. Rev. Arthur Vincent Green, LL.D., Bishop of Ballarat, has been elected Bishop of Brisbane, in succession to Bishop Webber, deceased.

An "Anglican correspondent" writes to the *Daily News* that a biography is forthcoming of Father Ignatius, written under his authority and supervision, by the Baroness de Bertouche. It is to be hoped (as also the correspondent suggests) that some light will now be let in upon the monk of St. Anthony's act of schism in allowing himself to be ordained, as alleged, to the priest's office by the nomad so-called Oriental Archbishop, Mar Timotheus, *alias* M. Vilatte.

The Rev. Charles Scadding of La Grange, Illinois, was lecturing and preaching last month under his engagement with the S. P. G., in various parts of Yorkshire, and on Sunday, the 15th ult., preached in St. Mary's Church, Hull. In the course of his sermon, Mr. Scadding managed very nicely to put in a good word for your important Correction of Name Movement. Here (according to the Leeds *Yorkshire Weekly Post*) is what he said:

"There is at present a wide and friendly discussion going on in America as to the advisability of changing the Name and dropping the words 'Protestant Episcopal' from the title-page of the Prayer Book. It is not a party question, and the controversy is proving a campaign of education. Many of us, said Mr. Scadding, do not like the title 'Protestant Episcopal' given us, as far as I can discover, at the time of Bishop Seabury's consecration by the Scottish Bishops, when they were urged to establish Protestant Episcopacy in America as distinct from Popish Episcopacy. We feel that our present title is narrow, negative, and not consistent with the general tone of the Church's doctrine and worship, and that it is denominational and sectarian. There is nothing in the present title to suggest to 'the man in the street' any serious difference between 'Protestant Episcopal' and any of some 300 other denominational names. He puts all in the same category. Yet the difference is absolutely fundamental. How would you like to be called the 'Protestant Episcopal Church in Great Britain'?"

Further in regard to the Rev. Mr. Scadding, who has now finished his work in England as an S. P. G. lecturer and is sailing for home this week, last week's *Church Times* contained a full report of a sermon preached by Mr. Scadding in Kidderminster, on Nov. 29th, entitled "The Church in America and Anglo-Saxon Catholicity." Before leaving London, Mr. Scadding presented to the S. P. G. authorities, at their offices in Westminster, on Tuesday last, the offering to the Venerable Society from some Sioux squaws of South Dakota. Bishop Montgomery, General Secretary of the S. P. G., made a suitable reply to the presentation, and the occasion must have been a specially interesting one generally. The Bishop of Chester, who heard Mr. Scadding's lecture in Chester, in the course of a letter of endorsement of his lecturing tour in England, wrote that he noted with satisfaction "that American Bishops have set the seal of their approval upon this method of using beautifully colored lantern slides to describe missionary work."

The new Bishop of Manchester was enthroned in Manchester Cathedral on St. Andrew's day, and among those present in the choir was the Greek Archimandrite, the Rev. Athanasius Akyla.

Dean Hole of Rochester Cathedral was 85 years of age on the 5th inst., and in reference thereto the new ladies' newspaper, the *Daily Mirror*, relates the following incident: At the last Rose Show in the Temple Gardens in London, in reply to an inquiry after his health, the witty Dean replied, with a pensive smile, "I am nearly 85—in the shade."

St. Andrew's day was kept at very many churches throughout Coventry with especial intercessory prayer for Missions, and at St. Paul's with special solemnity. After Matins and before the sung Eucharist the Litany, to Tallis' setting, was sung in procession.

The *Liverpool Daily Post* has officially announced the decision of the Rev. Stephen Gladstone to resign the rectory of Hawarden, early next summer. Mr. Gladstone has been rector of Hawarden for 32 years.

The new Chancellor of Rochester Diocese, in succession to the Right Hon. Alfred Littleton, Secretary of State for the Colonies, is Mr. G. J. Talbot of the Inner Temple. Mr. Talbot is a son of the Right Hon. J. G. Talbot, M.P., and nephew of the Bishop of Rochester.

The annual Solemn Eucharist on behalf of departed members of the Guild of All Souls was celebrated week before last at St. Barnabas', Pimlico. Black vestments were used, as usual. The preacher was the Rev. Cyril Hallett, vicar of St. Barnabas', Oxford.

J. G. Hall.

NEW YORK ARCHDEACONRY MISSIONS

And Many Items of City News in the Church

MR. WEVILL'S ADMINISTRATION OF ST. ALBAN'S EXONERATED.

BISHOP POTTER has appointed a committee of four, two clergymen and two laymen, who are to act in an advisory capacity to the Archdeaconry trustees, in keeping with a resolution adopted by the Archdeaconry at its annual meeting. Members of the committee are the Rev. John Campbell, rector of the Church of the Mediator, Kingsbridge, the Rev. George Alexander Strong, rector of Christ Church, Dr. Thomas Darlington, a Bronx layman, and John P. Faure, who may be said to represent down-town churches. The appointment of Mr. Faure is thought to have resulted from an address which he made at the meeting of the Archdeaconry. In it he asked that body to remember that the Bronx was not the only section that needs the missionary effort of the Church. Several years ago there was a marked migration from the southern to the northern part of New York City, but more recently there have been built many apartment houses in the southern section, and there is now a marked movement of people to the south. Some of the down-town parishes that but recently looked upon the future with apprehension, are now finding that they are reaching more people than in former times. The people are apartment house dwellers rather than the house owners, but most of these apartments are of a good class, with high rentals, and the people can be reached by the Church. This condition is not alone in the extreme southern part of Manhattan, but exists in many sections south of Central Park. In the parish of St. Mary the Virgin, for instance, the population has almost doubled in the past five years.

Dr. George B. Prentice, who has been for thirty-three years musical director of the Church of St. Mary the Virgin, has retired because of ill-health and has been appointed organist emeritus. His former duties will be taken by his brother, Thomas M. Prentice, who becomes musical director, and Frank J. Chegwidden, who has been made organist. The St. Mary's music has always been of a high character and the old standard will be maintained. Dr. Prentice is a member of the board of trustees of the church and frequently represents it in the diocesan convention.

The Lay Helpers' Association had a meeting last week at the home of its president, William Jay Schieffelin, about forty men being present. The Rev. Edgar Cope of St. Simeon's Church, Philadelphia, made a most interesting address, in which he told of the growth of that parish from a mission in a room over a stable, to its present strong foundation. The secret of the success of that work, he said, was the fact that from the very beginning the people of the neighborhood carried on the work by their own resources. He advocated work for men, because he said a man coming to the church is more apt to draw the family with him than is a woman. Archdeacon Nelson spoke in appreciation of the work of the Association, and said he wished the people of Manhattan parishes could know the needs of the outlying districts and how necessary it is to take advantage of present opportunities. Reports were made by workers in a number of the Bronx missions and addresses were made by Messrs. Alexander M. Hadden and Charles J. Nourse representing the Archdeaconry trustees. A farewell was said to Mr. Stanton E. Barrett of St. George's mission, who goes to the Diocese of Olympia in February.

The Hospital Saturday and Sunday Association is making its annual appeal to the churches and benevolent people of New York, asking that contributions be made for its object on the last Saturday and Sunday of the year. The organization represents all religious and philanthropic bodies. The chairman of its executive committee is Mr. George Macculloch Miller, warden of St. Thomas' Church. It raised over $83,000 in the collection at the close of the year 1902, of which sum $14,890 was given through the Church. This was more than half of the entire sum received through religious bodies. The money is given to the hospitals of the city in proportion to the amount of free work they have done in the preceding year. New York hospitals spend in charitable work $2,184,204 annually. They have incomes from investments, from the city, and from paying patients, amounting to more than half of this sum, but $1,002,130 remains to be annually contributed by the benevolent public.

Archdeacon Nelson has concluded his investigation into the affairs of St. Alban's mission and has approved the work done by the Rev. R. H. Wevill, deacon in charge. A number of the people of the mission met the Archdeacon at his request and the affairs were discussed in detail. It was evident that the difficulties arose from misunderstanding founded on perversions and misrepresentations emanating from a small contingent of malcontents, and that no grounds existed for the newspaper rumors of a turbulent condition in the mission. The Archdeacon addressed the people of the mission at the service on Wednesday evening, and in a few words cleared the air and dismissed the whole matter as unworthy of the further notice of the congregation. The mission has just closed the best year of its existence and is in excellent condition. It closes its fiscal year without a dollar of debt and with a comfortable balance. There is every prospect for a future of great usefulness.

The Bishop White Prayer Book Society of Philadelphia has contributed to the A. C. M. S., for the use of work in Brazil, an edition of 1,000 copies of the Book of Common Prayer in Portuguese. Before printing the same, the plates were revised by the Rev. Dr. J. W. Morris, the veteran missionary to Brazil, but now at Grace Church, Richmond. Bishop Kinsolving has long urged the great need of these books, owing to the growth of the work in Brazil.

REV. CHAS. SCADDING'S S. P. G. LECTURES.

THE Rev. Charles Scadding of Emmanuel Church, La Grange, Ill., who is at present lecturing in England, on "The Church in America," finds members of the Church of England much interested in the American Church. He is especially impressed with the remarkable attendance at Church services of the people in the north of England. In one parish he preached at Evensong at 6:30. The church was crowded, fully 1,500 persons being present. A second Evensong was held at 8 P. M., and the first congregation was hardly dismissed before the church was again filled with a congregation wholly different, but quite as large. Mr. Scadding is taking a *holiday* of forty days in England, and during that time has delivered 31 lectures, preached 19 sermons, and given a number of missionary addresses. He will return to his parish for Christmas..

Mr. Scadding's successful work has several times been mentioned by the London correspondent of The Living Church, and the interest aroused around England is remarkable. Among his souvenirs is the following letter from the Bishop of Chester:

"The Palace, Chester, Nov. 4th, 1903.

"The Rev. Charles Scadding, who is lecturing in England on 'The Church in America,' must have been convinced last night that his lecture in Chester was delivered to a most appreciative audience, whose attention never flagged, though the room was packed to bursting point. The subject started with a warm welcome from the hearts of English Church people, and the lecturer improved his advantage by the terse yet lucid and inspiring alertness with which he travelled over vast fields, and by delightful pictures with which he illuminated the mind through the eye.

"I note with satisfaction that American Bishops have set the seal of their approval upon this method of using beautifully colored lantern slides to describe missionary work. The lecturer left us last night with awakened appetite. Thanking him heartily, and thanking, too, the Church to which we are indebted for the loan of his help, and wishing him an earnest God-speed for his remaining labors of love in this country, and for his return home, I remain,

"Very truly,

"F. J. Chester."

CHRISTMAS AT SEA.

The silvery moonbeam's kindly ray
Spreads o'er the sea a pathway bright,
It cheers the sailor on his way
And guides him safely through the night;
But while we toss upon the wave
The clouds roll by and all grows dark,
O come again and gently lave
With streams of light our little barque.

Shine on, O heavenly lantern bright,
And tell us of that scene divine
When gentle flocks of snowy white
Roamed o'er the hills of Palestine;
And how thy radiance paved the way
Of shepherds to that lowly place,
Where at the dawn of Christmas Day
They saw the Light of Jesus' Face!

N. H. B.

The Reunion of Oriental and Anglican Churches

By CHARLES CHAPMAN GRAFTON, D.D., Bishop of Fond du Lac

I.

HAVING had the opportunity during the past summer of visiting Russia, and, by invitation of some of the higher ecclesiastics of the Russian Church, having been privileged to confer with them upon the momentous theme of bringing closer together the two communions of which respectively we are members, there may be some among American and other Anglican Churchmen who will be interested in an account of our trip, and of the kindnesses shown our party as representatives, though unofficial, of the Anglican Communion.

The late Presiding Bishop of our American Church, the Rt. Rev. Dr. Clark, gave us a most kindly letter of introduction to His Eminence Antonius, the Metropolitan of St. Petersburg and Presiding Member of the Holy Governing Synod, conveying also his fraternal regards to his Eminence.

We were accompanied by our Chaplain, the Rev. Sigourney W. Fay, Jr., and W. G. Birkbeck, Esq., of England. We visited the principal churches in St. Petersburg and Moscow, the great monasteries in both cities, the famous Tröitsa not far from the latter city, and were the Metropolitan's guests at the Chudoff Monastery in the Kremlin. We saw something of their charitable, educational, and other institutions, were received and entertained in some of their Academies and Theological Seminaries, and were in communication with the Metropolitans and other Bishops and ecclesiastical professors and leading laymen and were all received most fraternally. Not only was their welcome warm in words but it was expressed in many acts of brotherly recognition. There was a universally expressed desire for a better understanding and recognized fellowship between the two Communions. We must learn of one another, they said, not merely by books, but by friendly intercourse, "for Religion is not a philosophy but a life." They sincerely pray that closer relations may be established between us and so the outward wounds in Christ's Church be healed. We know that there are many in this country who, with like warmth, reciprocate this heavenly inspired desire and with increased devotion labor for its fulfilment.

Perhaps nothing can give us more encouragement than a realization of the Orthodox conception of the Church, from which their love and longing for us, their Western brethren, derives its strength. Their conception of the Church has not been marred, as that in the West has been, by the moulding influences of the feudal system nor the rationalizing ones of scholasticism. The former assisted the development of the Papal monarchy, the latter, by turning opinions into dogmas, the Papal additions to the Creed. Nor has the East been obliged to go through the convulsions of a Reformation. Resting more on Holy Scripture and tradition than on rationalism, the East, rejecting Protestant negations and Roman additions, has preserved the ancient faith. It has retained, as the West has not, the Nicene Creed in its original form. Preserved from the effects of the forged decretals and of feudalism, the Church's governmental system developed in the East on an apostolic and canonical basis, freed from the Roman assertion of a divinely granted supremacy. The Eastern idea of the Church is not, therefore, of a body culminating in one visible Representative of Christ to whom obedience is due, but the Church is one spiritual organism, embracing all Christ's members, in whatever state in heaven or earth they are, united sacramentally to the Indwelling Lord, while here preserved from schism by canon law and united to one another by divine charity.

It is this spirit of love that makes them reach out to us and desire our possession of it in union with themselves. Hence, while Rome's attitude towards us is that of an imperious demand of submission to her authority as the arbiter of doctrine and the source of all jurisdiction, the Orthodox Russian Church only asks: Do we hold together the same faith? If we do, we are brethren. We may differ, must now differ, in matters of discipline, ceremonial, ritual; but the essential matter is, do we profess the same scriptural and traditional faith with themselves?

It is at once obvious that we as an integral portion of the Catholic Church do so to a very large extent. We have the same conception of the Church as a divinely founded society and spiritual organism of which Christ is the living and ever present Head. We believe alike in the validity of a ministry, gathered by the successors of the Apostles into Apostolic fellowship, and so into union with Christ Himself, and evangelizing consequently with His authority and power. We hold that there are three orders in this hierarchy, consisting of Bishops, priests, and deacons, and that to the first alone belongs the power of ordination. We regard the Holy Scriptures as the Word of God and the Church as the authorized guardian and interpreter of Holy Writ. We believe alike that the Revelation made by Jesus Christ and declared by the Apostles in its fulness, was not a changeable quantity, but a sacred deposit committed to the Church to be preserved for all time. We believe the Church to be the divinely protected and authoritative teacher of the faith, and we accept in common the decisions of the Ecumenical Councils. We believe that the sacraments or Gospel mysteries are ordained channels of grace; have alike a Liturgical worship with ordered ritual and ceremonial; celebrate in a language understood by the people; observe the fasts and feasts of the Church; commemorate by festivals the Saints; pray for the departed; and keep the Christian Year. Alike we repudiate the Lutheran and Calvinistic errors respecting Church government, predestination, justification, and good works, and also the Papal Supremacy, the Papal Infallibility, the dogma of the Immaculate Conception of the Blessed Virgin Mary, the withholding of the Chalice from the Laity, the additions made to the Creed by Pope Pius IV; and we allow of the marriage of ecclesiastics. In these and other matters we have much in common.

It must, however, be allowed that we of Western Christendom have not only suffered from the mediæval excesses of Romanism, but from the invasion of Protestant and Puritan heresies, from which the East, by its isolation and conservatism, has been comparatively free. It is of course true that the Anglican Church cannot have a mind or theology of its own apart from the consensus of united Christendom; the definitions of the Ecumenical Councils; the Church's ancient Creed; the faith as witnessed by the Church's order, government, sacraments, and embalmed in her ancient Liturgies. Our Bishops only speak with authority in declaring dogma when they utter the mind of the whole Body of Christ. The Patriarch of Rome, we may also say, can speak with no authority while he is separated from his four brother Patriarchs of the East. We may ask of the East, what their theologians will gladly give, explanations concerning some of the devotional language in their offices and Liturgy; we must also show by explanatory statements that our Prayer Book, rightly interpreted, according to our common standard of faith, agrees with their doctrine, and so that we are one with them. We must claim from them that our formularies be interpreted according to the declared intention of the Reformers in a Catholic sense; and we must be ready on our part to receive and to put a most charitable construction on all the explanations they may have to offer us. In this way and this way only can we come to an agreement. Nothing is easier than to discover differences, nor more self-deceiving than that it is a duty to insist on them. The charity that unites, ever involves some victory over self and our own opinions. The reunion of Christendom is the noblest cause Christians can work for, and the end desired, the nearest to the Heart of Our Blessed Lord. So far as the providence of God points out the way, it lies through union with the East. Let us put aside our prejudices and work for it.

There are four or five points we must, if reunion is to be regained, clearly and lovingly explain to our people, and seek for general acceptance.

First. The recognition of the sacraments or "mysteries," ministered in the Church, as being channels of grace. The Easterns, it may be observed, do not ordinarily use the term "sacrament," but speak of the seven "mysteries." Our Prayer Book uses, in various places, the same term. Christ, we are told, "hath instituted and ordained holy mysteries." In regard to their number there seems to be no essential difference be-

tween us. Teaching in her practical way, the English Church in the "Short Catechism" (obviously thus an incomplete one), tells children, as preparatory to their Confirmation, in old Elizabethan English, that there are two sacraments only "as generally necessary," that is *universally* necessary, to salvation. But our Church does not thereby mean there are only two sacraments. She does not say there are only two sacraments, but two sacraments only as necessary to salvation. This is a very different thing. She holds there are others, for in the Homilies she calls Orders a sacrament. And in the Articles, which are for adults, she speaks of the other five, "commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction." The phrase "commonly called" we may observe, is a Prayer Book expression. It is one not denying that the title is given correctly, but rather allowing it. Thus, "the Presentation of Christ in the Temple" is said to be *"commonly called"* the "Purification of St. Mary," and "the Nativity of our Lord, or the Birthday of Christ, *commonly called* Christmas Day," is the title of that day in the Prayer Book. In both these instances, the latter names are those commonly—and accurately—in use.

There is, however, a difference between these seven mysteries, one which Easterns as well as ourselves recognize, and which divides them into two classes. Not as is occasionally with some incorrectness said, that there are two greater and five lesser sacraments. For in that they are ordained means of conveying, to rightly disposed recipients, the graces they respectively signify, they are in this respect alike. But there are two, as Khomiakoff has said, which belong to the Church considered in relation to Christ and the Church's eternal being, and others concerned with the Church on earth in its temporal and militant condition. The matter and form of the Two were ordained by Christ Himself and are unalterable; the matter and form of the others are subject to the regulation of the Church.

The anointing of the sick has fallen largely into disuse amongst us, partly from a rejection of the Roman practice of using it chiefly as a preparation for death. Along with the East, we reject the practice of *"Extreme* Unction." But as connected in Holy Scripture with the healing of the soul, by confession and absolution, an anointing which invokes God's healing of the body and brings comfort and peace to the sufferer, is coming to be more commonly recognized among us. It was recognized by our Reformers in the first Prayer Book of King Edward VI. Our Prayer Book does still supply an office for the spiritual part of this mystery. Moreover, our Bishops at their consecration are told as part of their office to "Heal the sick." If this be taken in its original scriptural sense, as relating to the body as well as to the soul, it authorizes them to provide for the healing of the sick by consecration of the *Oleum Infirmorum,* as some Bishops now do. We have thus in Holy Scripture a command, and injunction in our Prayer Book to fulfil it.

Admitting, however, our deficiency in the use of this mystery, yet we believe that practically the larger number of our American Bishops and clergy recognize Confirmation, the gift of Holy Orders, the pronouncement of Absolution, Holy Matrimony, the priestly special Visitation of the Sick, as ordained means of grace. Taken in this sense, we agree with the East in the retention of these five mysteries, together with those Two which are of universal obligation, as necessary, where they can be had, to salvation.

It may be asked what attitude is taken with regard to our orders. The Orthodox Church has taken no official action, and it is not likely it will, for a long time. But what the judgment will be, in my opinion, depends much on the action of our own Bishops. For the love and good will of their theologians as we conferred with them thus expressed itself: "You have a good case on paper. We are not blinded by the late Roman political decision or its argument about your lack of intention to ordain to the Priesthood. This intention is clearly expressed in your Prayer Book." We gave to some, Dr. Fulton's very able treatise on that subject. "If," they say, "you have orders, and so sacraments, you know it by their effects and the witness of the Holy Spirit. Will your Church, through her accredited Bishops, formally assert that you believe Holy Orders to be a sacrament? Your arguments as far as they go are good. But you know best. We love you, we believe in you. If Holy Orders is held to be a sacrament with you, plainly declare it to us."

Let us pray that our Bishops will have the courage and fidelity to say what our homily does, and what Archbishop Bramhall did and many of our theologians have done, and call Holy Orders a sacrament.

Thus we must see the necessity, if the divine cause of Christian reunion is to be forwarded, for us to recognize these seven mysteries of grace which we, alike with the East, possess, under the customary title Christendom has given them.

Another subject, which requires some explanation on both sides, concerns the doctrine of The Holy Communion.

We ventured to state, according to our inherited interpretation of the Prayer Book, what was the doctrine of the Church, and why we did not, like themselves, use the term "Transubstantiation." We stated that the Anglican Church had passed through a double contest, one in the deliverance of herself from Latinism, and the other from Protestantism. At the time of the Reformation there was a popular belief known in England as "the Romish doctrine of Transubstantiation." According to this doctrine, the elements at the time of consecration were so physically changed that they ceased to exist and remained in appearance only. This the Reformers rejected on the ground that it overthrew the nature of a sacrament, which must consist of two parts. When, on the other hand, the Protestants denied the reality of the Presence of our Lord's Body and Blood, then, in the seventeenth century, the Church made a further and more explicit statement of her doctrine and embodied it in her official catechism. She there declared that the outward part or *sign* was the bread and wine, but that the inward part or *Thing* was the Body and Blood of our Lord. She moreover stated that the grace or benefit the faithful received was the strengthening and refreshing of their souls. By making these distinctions between the sign, the Thing, and the grace, the Church rejected the subjective theory of Protestantism. For we are not taught by our Catechism that the outward sign or form is the eating or drinking of the elements, but that the outward part or sign is the bread and wine; and we do not say that the inward part is the *reception* of the Body and Blood of Christ, but that the inward part or *Thing* is the Body and Blood of the Lord.

This doctrine of the Real Objective Presence of Christ as occasioned by the consecration was further protected by the Articles of Religion. For though never regarded as a confession of faith, and signature by the clergy is not required to them in America, yet they may rightly be referred to in explanation of the doctrine contained in the Catechism which is of universal obligation. Thus it is said in Article 28: "That the Body of Christ is given, taken, and eaten only after a heavenly and spiritual manner." The same word "spiritual" is also in our Catechism. Here the objectivity of the presence of Christ's Body in the sacrament as occasioned by the consecration is asserted, for the Body to be "given and taken" must be there before it is received. And as to the "heavenly and spiritual manner," we have both Eastern and Western authorities for its use.

We read in Aquinas (*Summa* III. 75): "That the Body of Christ is not in the Sacrament in the manner in which a body is in a place, but in a certain spiritual manner which is proper to this sacrament." "In heaven, It (the Body of Christ) exists after the manner of a Body, but in the sacrament It does not exist after the manner of a body (in that it does not occupy space), but in a spiritual manner" (*De Eucharistica* V.). So, too, St. Cyril of Jerusalem, who in his catechetical Lectures (XIX. 7) teaches that "after the invocation the Bread becomes the Body of Christ and the Wine the Blood of Christ," also (see XXII. 4, 8, 9), speaks of its *spiritual* character and partaking thereof as spiritual.

In the 28th Article we read that "The manner whereby the Body of Christ is received and eaten is faith." It does not say, "made present by faith," nor "given by faith," but "received and eaten by faith." Here, too, our Reformers followed Aquinas, who says: "In order to understand the Excellency and Heavenly dignity of this sacrament, it is to be noted that although all the sacraments of the Church have their effect by the faith of the Passion of Christ, and also from faith and through faith profit only the faithful unto salvation; this is, nevertheless, to be said *most especially* of the sacrament of Faith." St. Thomas and St. Cyril are here also in agreement. For St. Cyril says (Lec. xxii. 6): "Contemplate therefore the Bread and Wine not as bare elements, for they are, according to the Lord's declaration, the Body and Blood of Christ, for though sense suggests this to thee, let faith establish thee. Judge not the matter from taste, but from *faith* be fully assured without misgiving, that thou hast been vouchsafed the Body and Blood of Christ."

Again, our 29th Article states that "The wicked eat not

the Body of Christ," and the wicked who receive the sacrament are not thereby made "partakers of Christ." We must note here the two words used, "receiving" and "partaking," and their different significations.

The Articles, as is well known, have an authorized Latin as well as an English form, and for the better understanding of this, we must often compare together the language employed in either. Now in this 29th Article, the Latin words for "receiving" are *"accipere"* and *"sumere";* but for the interior eating or assimilation of the Lord's Body, the word used is *"percipere."* Thus the Article declares that the wicked eat and yet they eat not. They eat because they bodily *receive* the sacrament of Christ's Body and Blood, nevertheless, they eat not, because, the eye and mouth of the soul being closed, they do not *"percipere"—partake*—of Christ.

Thus our Church, holding the ancient faith, believes in a change or μεταβολή effected by the consecration. The Ancient Fathers to whom our Church looks as standards of authority are full of this teaching. Dr. Pusey's sermon, *"This is My Body,"* contains a mine of patristic citations. It is interesting, also, to note how the doctrine is stated in the newly discovered *Prayer Book of Sarapion* of the fourth century: "Let Thy Holy Word come upon this Bread, that the Bread may become Body of the Word, and upon this Cup, that this Cup may become Blood of the Truth."

The ancient teaching is that before the consecration the elements are simply bread and wine. They are given us by God to support our life in the natural order. After the consecration they are what our Lord's Holy and Omnipotent Word declares them to be, His Body and Blood. When man nameth a thing he simply labels it; when God nameth, that He maketh: "Bread into His Body changeth, Wine His True Flesh comes to be." This change, effected by the action of the Holy Ghost, is a divine Mystery. It can be parallelled by no change in the physical or natural order, and is unexplainable by our finite metaphysics. We do not, like the Latins, dogmatize about it. Consequently, we do not use the term Transubstantiation, for as it is used in the West, it is popularly understood as involving the Aristotelian distinction between substance and accident. Fearing to rationalize on so great a Mystery, we object to erecting this human, metaphysical conception into a Dogma.

But while, if we used it, we should here be understood as adopting the Roman dogma, we must not allow the use of it by the Orthodox Russian Church, where it would not be so understood, to be a barrier to intercommunion. For when the great and saintly theologian, Philaret, who died in 1867, translated, by order of the Holy Synod, the decrees of the Council of Bethlehem for the use of the Russian Church, while retaining the word "Transubstantiation" in the sense of *metabole* or change, he eliminated the terms "Substance" and "Accident." Plato, Metropolitan of Moscow in 1775, a great authority, wrote "that the Catholic Oriental Church admits Transubstantiation in a certain sense, not a physical and carnal transubstantiation, but a sacramental and mystical one."

The language of the Liturgy of St. John Chrysostom, as used by the Russian Church, is strikingly in accord with our Anglican belief:

"Send down thy Holy Spirit upon us, and upon these laid out Gifts, and make this Bread the precious Body of thy Christ, and that which is in this Chalice, the precious Blood of thy Christ, Transmuting them by thy Holy Spirit, So that they may be to those that partake, unto sobriety of soul, unto remission of sins, unto communion of thy Holy Spirit, unto fulfilment of the Kingdom of the heavens, unto boldness toward thee, not unto judgment, nor unto condemnation."*

The Sacrament is by the East reserved for the sick. But it is not carried about in Procession as is done by the Romans. Nor do they have the service of Benediction, the latter being something lately invented in the West. Thus we believe that the Orthodox Russian Church agrees with us in holding to the sacramental *metabole,* while rejecting along with us as a dogma the Tridentine explanation.

[*Concluded next week.*]

* *The Divine Liturgies,* Robertson's translation. Nutt, 1894.

All goood to you!
The Season's very best!
Health, peace, and friendship true,
And heart at rest.—A. F. Earl

AS OTHERS SEE US.

THE Boston *Republic,* a Roman Catholic paper, thus speaks of the decadence of Low Churchmanship—though probably having reference more correctly to ultra-Broad Churchmanship—among ourselves:

"The publication in a well-known current periodical of an article by the Rev. Heber Newton, formerly rector of All Souls' Church, New York, and now associated with Leland Stanford University, California, serves to bring again into public attention the fact that the Low Church movement in the Episcopal body has not had the success that its supporters hoped for and that observers of changing religious conditions predicted. Dr. Newton has intellectual keenness and great culture, and yet he has failed to make any considerable impression upon the thought or belief of the Episcopal Church in this country. If any man could have advanced the interests of the Low Church party, Dr. Newton could. He is eloquent; he has a literary style that carries his message easily and well; and yet in the past twenty years when his influence should have widened, it has remained almost stationary. He appears to have enjoyed a solitary glory; his fellow-ministers seem to have regarded his views either as blasphemous or as contemptible.

"Instead of his views becoming dominant the movement of thought in his Church has steadily receded from him. The High Church party has risen to an overshadowing importance. Stained glass windows, surpliced choirs, the fringes of religion have won the victory. This was perhaps to be expected, for the High Church party represents the scholarship, the culture, the aspiration of Episcopalianism. It has been the party of gentlemen, and the fact that it is a pale reflection of Catholic practice and a travesty of Catholic doctrine was to its advantage."

From a secular point of view, the Chicago *Journal* writes in a similar strain:

"Traditions of Rev. Dr. R. Heber Newton are being wiped out of All Souls' Protestant Church, at Madison Avenue and Sixty-sixth Street, New York. Soon after his arrival, the new rector, Rev. Dr. S. D. McConnell, tore out a great pulpit which his predecessor had erected in the middle of the chancel in such manner that it completely hid the altar from the congregation. Now he has had placed on the altar one of the largest and finest crosses in any Episcopal church in the city. The cross is exceedingly ornate. At the intersection of the arms appear the letters, 'I.H.S.,' and in the arms are set immense amethysts. There are now only five prominent Protestant Episcopal churches on Manhattan Island that do not have crosses on their altars. These are the Ascension, at Fifth Avenue and Tenth Street; Grace, at Broadway and Tenth; St. George's, in Stuyvesant Square; the Incarnation, Madison Avenue and Thirty-fifth Street; and Holy Trinity, at Lenox Avenue and One Hundred and Twenty-second Street."

The Rev. R. C. Fillingham, the Brummagen hero of the anti-ritualistic crusade in England, Japan, and America, has been telling the London *Echo* how very "free and Japanesey" he was while in this country. "I made friends," he says, "with the excellent proprietor of the Yaami, Mr. Inouye, and got him to send me Japanese breakfasts and dinners to my place in the public dining-room; and it was funny to see the Western barbarian stare as I manipulated my chopsticks, and revelled in such things as seaweed and cuttlefish. I gave one Western barbarian—a nice young English girl—who sat at an adjacent table, a bit of daikon—a kind of strong smelling radish—as a specimen of Japanese food. She put it gingerly in her mouth, and then fell fainting on the floor. At the risk of being unkind, seeing how very pleased with himself this adventurous cleric is, we would point out that the Japanese do not ordinarily patronize foreign-style hotels when they wish to partake of native feed. In fact, in using chopsticks and eating native food at a table in a foreign-style dining-room, the Rev. Mr. F. was guilty of the grossest solecism imaginable. But perhaps, in spite of his holy calling, the reverend gentleman's knees are not sufficiently flexible to permit him to squat *à la Japanaise* with entire comfort to his feelings. But in that case he should not brag about his "nervy" feat with a bit of high-strung daikon. Gum-boots in a ballroom would be equally appropriate. It is incidents like these that make us thankful man is not immortal.—*Japan Times.*

What greater blessing can I wish
For thee, this holy day,
Whereon Christ came as Man, to toil
In poverty's array:—
Than that the light from Heaven that shone
Around the Child Divine—
The light of Faith, and Hope, and Love,—
May ever on thee shine.—A. R. K. Macdonald.

LITTLEMORE.

THE STORY OF A NOBLE FAILURE.

By F. D. Wesley.

THREE miles from Oxford, west of Iffley, is the village of Littlemore. It is not beautiful, there is nothing of intrinsic interest; yet, as the Churchman, be he Roman or Anglican, walks up the hill, he is on a pilgrimage, for before him lies the scene of the last days in the English Church of John Henry Newman.

The road itself is full of memories. For many years the vicar of St. Mary's walked to Littlemore two or three times a week, generally with some disciple. The way, an ordinary enough country road, was interesting to both, for Newman was a peculiarly observant man, no change in earth or sky was lost, and those atmospheric effects, in which Oxford is rich, never escaped his eye. His love for flowers was intense. Thomas Mozley tells how, after the days at Littlemore, when one of them was a country parson, and the other "of the Oratory," Newman stood in his brother-in-law's Devonshire bent, from a habit of ceaseless conversation as he walked, with the thin face, almost exactly like Julius Cæsar's, and the rapid gait, might disappoint some who had preconceived notions of his greatness, but no one could pass him a second time, without another glance.

To those for whom the Oxford Movement has any meaning, the walk up from Magdalen Bridge, past the headquarters of S.S.J.E., cannot but be filled with memories of those stirring days, of which we are still reaping the harvest. At the top of the hill one catches sight of a low, square tower—the tower of Newman's church, built on the site of the chapel of an old Benedictine nunnery, which, even in pre-Norman times, extended its manorial rights to what was afterwards St. Alban's Hall, and to the parish church of Oxford, called in those days, "Our Lady of Littlemore." The modern church, or rather, chapel, for it serves an outlying district of Oxford parish, is built on rising ground at the fork of the villge street. It is a small, compact building, an early specimen of the Gothic revival, capable of holding, at a rough guess, three or four hundred people. It consists of nave and chancel, lighted by windows of which some

THE STABLES CONVERTED INTO A RELIGIOUS HOUSE AT LITTLEMORE BY JOHN HENRY NEWMAN.

garden, and, looking wistfully at a large bed of St. John's Wort, lamented that he could not make it grow at Edgebaston.[1] Yet his love for nature was subordinate to his interest in the human soul. There was at least this of the traditional Jesuit about him, that he found in human character the same food for contemplation that others do in the works of nature, and considered each man with regard to the great work he himself hoped to do, and as an instrument for it. He had the faculty of at once touching the best in a man and raising his ideal, even in ordinary conversation, to heights unknown before. Now that the story is finished, we wonder how it seemed to these who saw its plot unfold before them. There was this man, marked by friends or foes; there were his groups of allies, some giants like himself, who helped to lead rather than followed, others, chiefly younger men, who followed him even to Rome. Already in the days when he had not yet settled at Littlemore, there were disquieting rumors, there were soon caricatures of the party posted in the shop windows, after the manner still used when anyone irritates or amuses the University. And Newman's personal appearance made him conspicuous: the tall figure, dressed in the shabby swallow-tail coat, with head always

[1] Mozley's *Reminiscences*, Vol. I., page 210.

have yet to be filled with stained glass. Of those that are already colored, the most remarkable are four containing single figures of saints in the upper part, giving the idea of a painting "appliqued" on plain diamond glass. The northeast window contains St. Mary the Virgin with the Child, a plain band of glass at the base being inscribed, "Magnificat anima mea." The southeast window shows the other patron of the chapel, St. Nicholas, guardian of children, who holds a young boy in his arms; at the base of this window is the legend, "Laudate Pueri." In the second window on the north is the "quem Jesus dilexit," and next to him, St. Peter, "Tu es Petrus." The four windows, besides being uncommon and beautiful, are more instructive than single figures usually are. The task Newman set himself in building here was heavy, though it was not altogether new work to him; in his first curacy he had taken in hand the building of a new St. Clement's, and the result is called by undergraduates to this day, "the Boiled Rabbit." But by 1835, when the foundation was laid at Littlemore, he was an object of suspicion, and must have depended on his friends, and on his own slender resources for the funds. His ideas of a village church were not "ritualistic"; the word had not been invented, and the thing was almost unknown. As a first step he consulted with Thomas Mozley, who, already a dabbler in Church

architecture, adapted the plan of his own Moreton Pinckney to the needs of Littlemore. "The material was to be rough stone, dug on the spot, the corners and windows in Headington stone."[2] There was to be no chancel, vestry, or porch; the windows were to be single-lights, which Newman thought inadequate, but his fears were unfounded, for, though now many of them are filled with stained glass, contrary to the original plan, the chapel is not dark. The building was to be on a modest scale, partly owing to Newman's preference for utility rather than ornament, but, chiefly, owing to his dread of debt. It was copied at many places, Mr. Mozley writes with pardonable pride; Pugin himself admired it, and adopted the plan at Reading. The foundation stone was laid in 1835 by Mrs. Newman, to whom there is now a bas-relief, with an inscription, stating that "she laid the foundation stone of this chapel, and died before it was finished." A few weeks after her death, in the summer of 1836, the building was consecrated. Standing at the door and looking up the nave, one tries to recall that summer day—the attempt is not unsuccessful. There are changes since then; the windows were clear, save where the glazier, impatient of his very plain work, inserted one quarry of red glass high in the East window, symbol of the Cross that was to come later; there was no Crucifix over the pulpit, the aspect of the altar was different, even the color of the stone has changed in 60 years—yet are there not ghosts in the silent chapel? The leaves outside shimmer in the sunlight and throw shadows through the windows on the north wall, the birds call to one another gently through the hot afternoon air; inside, there are flowers, music, and a great congregation. It was during the long vacation, yet many University men came; Hamilton, afterwards Bishop of Salisbury, knelt beside Thomas Mozley on the bare stone, Froude was dead, but there were Keble and Pusey, and others of Newman's friends, known as the promoters of the extraordinary wave which swept over the country, and is still sweeping on, bearing the Church on its crest. This one can realize without effort.

The churchyard, again, though there are now many crosses among the headstones, does not jar upon one's historic sense, as English churchyards often do. There are few flowers, even on the graves, so that one is spared the impression of bedding-out in a well kept garden; the grass is long in places, starred with buttercups and daisies.

From the chapel one goes naturally to the schools. They have been altered, but part remains, where Newman used his fiddle to teach the children hymns, and found, as he observed pathetically in a letter to one of his sisters, "he could do anything with the violin, if he only practised."[3] The group of little girls in white pinafores, who stand at the gate, and have no tract of the cockney accent, or Board-school manners, look as if they were left behind from 1836.

But besides the Church and the Schools, there is another building of even more interest to Churchmen—the cottages occupied by the ill-fated brotherhood. The history of the community is short and eventful. A beginning was made in 1834 by Newman and Pusey, who in a house nearly opposite Christchurch, "supplied housekeeping to young graduates willing to study divinity."[4] The first students were James Mozley and a relative of Pusey's besides one or two others. After two years, the Hall ceased to attract members, disappointing its friends, and nullifying the prophecies of those who said it would attract the youth of Oxford to Rome. The Hall died, Pusey taking the few remaining pupils, and giving them lodging for the rest of their course, but Newman's plan at Littlemore seems to have been a development of the idea, for in a letter to Frederick Rogers (Lord Blachford), written in April 1840, he asks his correspondent's opinion of a scheme to take pupils at Littlemore, and so form a Hall dependent on Oriel; he continues, "and further, supposing a feeling arose in favor of monastic establishments, and my house at Littlemore were obliged to follow the fashion, and conform to a rule of discipline, would it not be desirable that such institutions should flow from the Colleges of our two Universities, and be under their influence?" In the end the monastic side of the idea developed itself at the expense of the collegiate.

Littlemore fills a place in ecclesiastical history out of proportion to its present insignificance; its story may have suggested to Newman both the design and the place for carrying it out, for Mr. Mozley says that "he had now made up his mind to resume the threads of these noble traditions." The place chosen was a range of stabling at the corner of a lane off the road to Cowley, and in sight of the ruins of the old Nunnery. The houses opposite have been built since those days, but the lodging of the Brotherhood is, externally, otherwise little altered. There were nine or ten acres round the building, and part of this land, Newman, with the love of gardening inherited from his mother, planted with firs. Plans and suggestions were made as in the case of the church, by Thomas Mozley, to whom the founder sent a list of his modest wants, all necessary, except that he wished to see from his own windows, the ruins of the Mynchery—the old nunnery—and the village of Garsington. It was characteristic of Newman to take one step only at a time. Though he expected to live in this community for some years, perhaps for life, he made but a small commencement; there was no chapel, the brethren used the village church; there was no beginning of a large or expensive building. The community lodged in "cells"; "each 'cell' was to contain a sitting-room, say, 12x9; a bedroom 6x6, and a cold bathroom 6x3, and to be nine or ten feet high. The library might be a separate building, at right angles, showing promise of a future triangle."[5] Besides these there was to be a cloister along the building at the back; this was merely a pent-roof, and formed the main entrance, the cells communicating with the road only at one

NEWMAN'S ROOMS, LITTLEMORE.

end; to reach his own quarters the vicar had to pass the whole length of the veranda.

The first members were Lockhart, afterwards the Passionist, and J. B. Dalgairns, who became a member of Brompton Oratory. Mark Pattison joined for a short time; another Brother was Frederick Oakeley, afterwards minister of the old Margaret Chapel, the London centre of the Movement,[6] and subsequently in charge of a Roman flock in Islington. Others were Frederick Bowles, afterwards a Roman priest, Richard Stanton of the Oratory, Albany Christie, who became a Jesuit, and Ambrose S. John, who followed his leader to Birmingham. Mr. Walter Walsh has given a beautiful picture of the life of these few friends in his *Secret History of the Oxford Movement.* They spent their time in study and prayer; their fasting was almost as strict as Hurrell Froude's—no food was eaten before 12 o'clock except on Sundays and other great festivals, or before 5 o'clock in Advent and Lent. Breakfast was merely bread, butter, and tea taken standing at a board, a real board, erected in the improvised refectory, and called in undertones by some naturally fastidious ones a "trough."

The oratory contained a large Crucifix, given by a friend who lived in the village; before it two candles were lighted at prayer-time, when the brethren ranged themselves each side of a board running up the room, the vicar standing apart. One curious alteration in the daily Offices was made—the word *oret* was substituted for *ora* in the invocation of the saints, which rather reminds one how Manning rigidly abstained from saying the "Hail Mary" while he still took the pay of the "Establishment," though the first thing he did on resigning his preferments was to turn into a church and say an "Ave" with much devotion.[7] Life in this, the first community of religious founded in the Church of England since the Reformation, was not idle; the

[2] Mozley's *Reminiscences of Oriel College,* Vol. I., page 246.
[3] Newman's *Anglican Letters,* edited by Anne Mozley.
[4] Mozley's *Reminiscences,* Vol. I., page 342.
[5] Mozley's *Reminiscences,* Vol. II., page 214.
[6] George Wakeling: *History of the Oxford Church Movement,* page 92.
[7] Edmund Sheridan Purcell: *Life of Cardinal Manning.*

brothers might have become a great power, but the time was not yet ripe for S.S.J.E., or for the Community of the Resurrection. In 1845 Newman was received into the Roman communion by Father Dominic of the Passionists, and the convent broke up.

Such, briefly, is the story of the curious row of cottages standing on the edge of Littlemore to-day. The present occupant of Newman's rooms is a woman of seventy or thereabouts, who, with her daughter, takes in ironing. Their sitting-room, to the left of the front door, was the vicar's bedroom; the front door, which opens into this, was added when the cells were converted into cottages. The cloisters at the back have also been divided and boarded to make a shed for each tenant. The view across to Garsington has been blocked, otherwise it is not difficult to reconstruct the cells. The present tenant tells you that her late husband remembered the Cardinal well —that he was such a "nice old gentleman"—that there was hardly any furniture in the rooms; she shows you where the narrow bed stood across the window, and points pityingly at the red brick floor, reiterating that he had no carpet. She takes you into what was his sitting-room, points to the white wall, says he had no pictures, and only a table and two chairs. And when she takes you outside she shows you the cloisters, "where he used to walk up and down with the young gentlemen he had with him."

His magnetic personality touches us beyond the grave. Here, he was not merely a great theologian—not an Oxford don known for his vast learning—not a controversialist who had a marvellous faculty for rousing the deepest love and the most bitter hatred—but a priest whose memory is cherished by the country folk. He is still a saint of the English Church; she makes no such claim for the statesman whom one cannot but regard as his rival, and who is more honored in the communion of his adoption. One loses sight of the public side of Newman in talking to the tenant of his rooms; and two sentences ring in the memory on leaving Littlemore—one repeated again and again in his mother's letters: "Ask John, he will manage it"; and the other, "He was such a kind old gentleman."

THE TE DEUM.

A PLEA FOR ITS CORRECT RENDERING, SPECIALLY ADDRESSED TO CHOIRS AND ORGANISTS.

IT IS common among musical composers to change the character of the music (whether service or chant) intended for the *Te Deum* at the verse beginning "When Thou tookest upon Thee to deliver man," putting this and the following verses to a minor key, and resuming a more jubilant tone at the words "Day by day we magnify Thee." This is all wrong, violating both the historical structure of the canticle and its spirit.

I. The *Te Deum* is really made up of three distinct parts, which were probably originally used as distinct hymns.

(1) The first part, consisting of verses 1 to 13 inclusive (down to "The Holy Ghost, the Comforter"), is addressed to God, made known to us Christians in His tri-une being, the Father, the Son, and the Holy Spirit, our Creator, Redeemer, and Sanctifier.

(2) Then follows a separate hymn addressed to our Lord Jesus Christ, the incarnate Son of God, our Redeemer. This begins "Thou art the King of Glory, O Christ," and ends "Make them to be numbered [or rewarded] with Thy saints in glory everlasting."

(3) The canticle concludes with a set of versicles taken entirely from the Psalms. (The sources of these are given in Bishop Hall's *Companion to the Prayer Book*, p. 55. The Bishop would take this opportunity to add to the references there given, verse 29, Ps. lxxi. 1.)

II. It is plainly a mistake to disregard these lines which mark the historical growth of the *Te Deum*. If a change in the music be made, it should distinguish these different parts. The sense naturally follows the same lines. It is a mistake to recite in plaintive measure the verses which tell of the Incarnation and the Passion. These are matters of exultation, as telling of the Redeemer's love and triumph, in which the Church glories and makes her boast. Even the Return to judgment is regarded in this light. "We believe that *Thou* shalt come to be our Judge"—Thou who, while Son of God, art also Son of man, who hast experienced our trials and known our weaknesses, from whom therefore we look for compassionate judgment.

Let us sing with the understanding, as well as with the spirit.—A. C. A. H., in *Mountain Echo*.

MUSINGS.

By the Rev. Cyrus Mendenhall.

THE tendency just now in circles—financial, secular, scientific, and religious—is toward unity. Trusts, syndicates, labor organizations, and the various unions of Christian workers, are notable illustrations. Prof. Tyndall said the most important discovery of the century is that known as the correlation and conservation of force. This principle is now generally accepted and its manifestations are common.

Nature's forces, though varied, are not antagonistic, nor are they wasteful. Some great end is accomplished. Separating what God has put together results in disaster and loss. The law of unity touches everywhere, and is as applicable to spiritual force as to material power. Jesus insisted on this continuity or solidarity in all He taught.

Religion ought to bind men; the etymology of the word implies as much. Searching for differences dismembers and widely separates. Such work is a misdirection of force and a sinful waste of energy. The peace of God and unity of the Church can never come on these crooked lines. "Holiness and wholeness," someone has well said, "are not far apart." When we are devotional and practical, we are "at one"; when hypercritical and pugnacious, we accomplish no good.

A great teacher many years since, said: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." This comprehends much. It is well to avoid reversing the order of the text. Godliness is profitable in *this* life.

Some of our hymns tell us it is not, and much that is done or said in a religious way seems to leave this life out of account largely, but then, here we are, and how can we ignore it?

With wonderful intensity and unquestioned honesty, I have heard this life shown up as utterly worthless, the world a blunder, and things in general all wrong. Did the Father make a mistake in putting us here? Who made the world? In whom do we "live and move and have our being"? And where is all this true? There is work enough to do right here and just now, quite commensurate with our highest faculties and noblest endeavor. We can labor and love and live, even now, in an atmosphere of heaven, and in a glory making godliness profitable and grand. There is no better preparation for a future heaven than to create one here, in our homes, and hearts, and communions.

"This world and the next are not set up in competition, but are parts of a great system." "Be faithful unto death and I will give thee a crown of life."

To be a Christian means to be a worker. Habits are not broken without effort, nor evils conquered without a struggle. A character takes time in construction. God is a present help, but helping is one thing, and doing all the work an entirely different matter, with God, Christ, the Holy Spirit, the Church, the Scriptures, and the sympathy of good angels and good men, we should be more than conquerors. "Sure we must fight if we would reign."

It is not absolutely necessary for a public speaker to begin his address with an apology. It is true nearly all speakers so begin their remarks, but an omission would be an improvement.

Sometimes the gentleman who invariably says, "I did not expect to be called upon on this occasion," etc., does so from force of habit, and did not mean to tell an untruth. He doubtless would have felt slighted if not called upon, and all the while was arranging in his mind what to say.

By the way, it really is a fact that prolixity is not profundity. It requires more study to concentrate than it does to enlarge. Diffuseness is bewildering to the average hearer. Where fatigue begins, devotion ends. Argument, illustration, logic, and rhetoric are wasted on a long-suffering audience. We can skip along a newspaper article, but when a verbose speaker corners us, we must suffer or seem impolite. Depth is a more valuable factor than length—sometimes.

The King of Love, Himself came down
From Heaven, as on this day,
To save, and lead us there to dwell,
Himself the Life, the Way.
To Him I pray that in His love
He will on thee bestow
That Christmas gift of holy joy,
His loved ones only, know.—A. R. K. Macdonald.

Helps on the Sunday School Lessons

Joint Diocesan Series.

Subject—"*The Church of the Apostolic Days.* Part I.

By the Rev. ELMER E. LOFSTROM.

SALVATION IN THE NAME OF JESUS CHRIST.

FOR THE SECOND SUNDAY AFTER CHRISTMAS.

Catechism: Review. Text: Acts iv. 12. Scripture: Acts iv. 1-14.

THE healing of the lame man and its immediate results brought the Church into the *first conflict with the hostile Jewish authorities.* The arrest followed on the same day as the miracle (which took place about 3 P. M.) and interrupted the preaching of the two apostles. As it was toward evening, and the Sanhedrim—or Council of Seventy—could not legally sit except by daylight, the apostles and probably the man who had been healed (v. 10) were kept in jail until the next morning. This arrest and trial were Jewish affairs and did not involve the Roman authorities. The Sadducees were the main instigators of this persecution, and were offended at the positive preaching of the resurrection of Jesus from the dead. "For the Sadducees say that there is no resurrection, neither angel nor spirit" (Acts xxiii. 8).

A light is flashed on the Church as a whole when the record says (v. 4) that many believed "and the number of the men came to be about five thousand." The word is that used for men alone, and does not include the women. The 3,000 men and women (ii. 41) had increased so that the men alone, not counting their families, were now 5,000. With so many Jewish Christians in Jerusalem, and the full session of the Sanhedrim met for the trial of the apostles, the attention of the whole city must have been arrested. That was one of the good results brought out of this evil: *the wider preaching of the Gospel and its declaration to the very Sanhedrim itself.*

This last shows us a wonderful change in the man who had only a short time before, denied his Lord. Alone with Jesus, St. Peter had declared himself willing to die for Him; but when the trial came, he had failed. Now he is bold and fearless to a degree which puzzles even the Sanhedrim (v. 13). They find these two men so different from other men, that they investigate the cause, and find the only explanation refers their strength to Another. "They took knowledge of them that they had been with Jesus." There was something more than Peter in this man. It was "Peter filled with the Holy Ghost." No wonder there was a change! No wonder the Sanhedrim was puzzled!

The main lesson from the story is that given in the text: "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." Read the exact statement of the doctrine drawn from this in Article XVIII. (P. B. p. 561).

The only way of salvation revealed to men is by the way established by Jesus Christ. He has promised salvation to those who believe and obey Him. That is the new covenant or testament which we have in Him. If we obey Him, we may claim salvation on that ground. Now the outward evidence of obedience to Him is chiefly by the two sacraments which He Himself instituted and commanded. No one who refuses to obey Him can claim to believe in Him; and so from the earliest days, the Church, which as we have seen, is entered by the door of Baptism, has been regarded as the only Ark of safety in a world doomed to destruction by its own laws of sin and death. This figure of the ark is both scriptural (I. St. Peter iii. 20, 21; P. B. p. 245) and patristic. Cyprian says: "Whoever is separated from the Church is separated from the promise of the Church; that if a man have not the Church for his mother, he hath not God for his Father; and that as to be saved from the deluge it was needful to be in the Ark, so to escape now we must be in the Church."

There can be no question but that it is the teaching of Christ and His Church, that the only appointed way of salvation is in Him (see further, St. Mark xvi. 16; St. John iii. 18, 19; Acts xvi. 30, 31). And that it is reasonable as well as true, appears first from the fact that it was necessary for Christ to bring this salvation at such great cost to Himself. Had there been some other, some easier way, we have His own assurance that it would have been used (St. Mark xiv. 35). Christ's plan of salvation can be compared to no scheme of human origin for any purpose whatsoever, for the most that men can do is to recommend themselves as the best or the most feasible for the accomplishment of their purposes, but this is the *only* way that this great purpose could be accomplished. This is further shown from the insufficiency of the old Law of Moses, which was a plan of divine origin. But depending, as it did, upon human accomplishment, it was doomed to be inadequate (Rom. iii. 9, 23, ix. 31, 32; Gal. ii. 16, 21, iii. 21, 22, v. 2, 4). And if the law of Moses failed, we may be sure that no sect or plan of human origin alone could succeed.

And, finally, this plan accords entirely with the New Testament teaching as to the new spiritual generation descended from the Second Adam, which we noticed in studying about Baptism. It is *in* Christ that salvation is found. By Baptism we enter a new race, a new humanity, descended from Christ by the new birth, which so joins us to Him and identifies us with Him that we may claim whatever of right belongs to Him. "If any man be in Christ, he is a new creature," says St. Paul (II. Cor. v. 17); and therein lies the whole philosophy of this plan of salvation. By being joined to Christ in Baptism, being baptized *into the name* of the Trinity, we, *in Christ,* are no longer subject to the old laws of sin and death which ruled over the "old man.". Says Bishop Westcott: "He who has mastered the meaning of the two propositions '*into* the name' and '*in* Christ' has found the central truth of Christianity. Certainly I would have given the ten years of my life spent in the Revision to bring only these two phrases of the New Testament to the hearts of Englishmen."

A question arises about the exclusion of those who are not in Christ. Perhaps it would be well to follow the New Testament plan of not saying anything about those to whom the message of salvation does not come. We can say nothing positively. It is certainly true that all salvation which comes to men comes in and through Jesus Christ, whether they are conscious of the benefit or not. We may see even now that the benefits of the Gospel are by no means confined to those who embrace it. We may certainly say that those who refuse to accept this means of salvation when it is offered to them, condemn themselves by their pride and self-will. But as to those who have not heard or have not rightly heard the Gospel, we cannot say that God's grace may not overflow the channels of the appointed way, and somehow make provision for them also to be partakers of the benefits which are in Christ. Certainly it would be a very different thing to say that all those who, having never heard the Gospel, are not visibly in Christ, are not saved at all, than to say that all who are saved must be saved by Him. For those to whom He has been revealed as the appointed way of salvation, to refuse to go in that way is one thing. The responsibility of those who have had no such revelation and Gospel is another. Of these last we are taught nothing but our duty to carry to them the good news of a Saviour's love. And we do know that whether they hear of Him or not, He is yet "the true Light that lighteneth every man that cometh into the world."

Forth from the height of Heaven He came,
In form of man with man abode;
Redeem'd His world from death and shame,
The joys of endless life bestow'd.

The Light of Heav'n Divine,
Whose radiance fair doth shine,
With beauty far beyond all human telling,
Comes now mankind to save,
And in the humble cave
Of Bethlehem has found a dwelling.

Darkness before Him flies,
As stricken with surprise,
And winter at His glorious rays doth vanish,
The tender flow'rs appear,
The Lord of Life is here,
Who dreary sin-bound frost far hence doth banish!

—*Meta Going.*

THE real blessing, mercy, satisfaction, is not in the having or the lack of merely outward things, but in the consciousness that the true source of life and happiness is deeper than all these.—*John W. Chadwick.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

RELIGIOUS CENSUS OF MACOMB, ILL.

To the Editor of The Living Church:

I HAVE just completed the tabulation of the religious census of Macomb, and the results seem to suggest a problem that the Church must face.

Macomb has a population of 5,375, or did have in 1900; there are few, if any, places in the state where conditions are as good. There are no saloons, a small foreign population, general thrift, and respect for the law. So it is safe to say that the census returns show a condition above the average.

The blanks used called for church membership and church preference, and I give the results for the eight highest:

NAME.	MEMBERSHIP.	PREFERENCE.
1. Methodist	426	1,099
2. Presbyterian	392	632
3. Christian	287	701
4. Baptist	189	435
5. Romanist	179	216
6. Universalist	123	286
7. Cumberland	87	195
8. Church	39	64

Being struck by the discrepancy between membership and preference, I have tried to find an explanation, and I find that it largely represents *drift*—in some cases to, but in most cases from. That for the most part it includes those who practically are outside of Church influence. That the expression of any preference was due to the fact that they did not wish to acknowledge themselves entirely outside of religious influence. In many cases there was one member of a family who attended church, and the others expressed a preference, maybe because they expected when they died to have a certain man "preach the funeral," and for the present were depending on his skill at *post mortem* universalism to preach them safely through.

Another thing brought out by my study of this drift was the absence of all definite doctrinal instruction. Few knew, and practically none attached any importance to doctrine. Among those who had recently moved to town that I called on, I found that they attended some other place of worship than the one attended where they came from. In one case, I found a family who had been Presbyterians, attending the Universalist (as a matter of fact, Unitarian), and as far as I could see, had not noticed any doctrinal difference. Many, although they had lived in town for some time, and were nominally members of some body holding services here, had not decided where to present their "letters of membership."

The natural corollary to the proposition "We are all alike," is, "None are worth anything"; and here is the work of the Church: to reach these people before it is too late, for in the larger number of cases the children of these indifferents become agnostics; and to preach "sound doctrine" to them. If it is done in love it will be received. The only Church that they know of with definite doctrinal teaching is the Roman, and they will have nothing to do with her. Ignorance and misrepresentation have placed the Church in a false light before the people in the Middle West.

The Church is not increasing in anything like the ratio the Protestant bodies are decreasing, and the result is not hard to foretell. Every year that the Church neglects her work here, the harder it becomes. It has been my aim to state the facts, not to suggest any remedy for this state of things.

May I ask one question in closing: Why is it that in so many Eastern Dioceses the list of non-parochial clergy is larger than the active lists in either the Dioceses of Quincy or Springfield, and that the mid-Western Dioceses show by their non-parochial lists more men at work in the East than we have in the Diocese of Quincy? (Rev.) Francis M. Wilson.

St. George's Church, Macomb, Ill., Dec. 11, 1903.

PARISH BOUNDS IN CITIES.

To the Editor of The Living Church:

MANY there are who advocate certain changes along the lines of progress. There are those who champion ritual changes, change of name, changes of missionary method, etc., etc., but no one has yet taken up the cudgels for the idea of parish lines, especially in cities. That the idea is practicable and practical can be seen in any city from the experience of the Roman Catholic Church. It means to them a tremendous economy in pastoral labor; so it would to us. It avoids the danger of huddling churches together in some parts and leaving other parts uncovered; so it would with us. It lays definite responsibility for the pastoral care of every Church family upon some particular rector; as it is in this and other cities, dozens of families are unshepherded. It gives Rome system and order instead of chaos in regard to matters of discipline, support, instruction, and other questions of administration; would it not give us as much?

Her people consent loyally to the system, and more, they are justly proud of it; are ours less obedient to reasonable laws than they? Are ours not as capable of an honest pride in an excellent working system as they?

The only objection I have ever heard set forward against the adoption of this system is: "Our people won't submit to it." I cannot believe this to be true, for I consider loyalty to all authority one of the strong characteristics of a Churchman, brought up, as he is, to submit himself to all his "governors, teachers, spiritual pastors and masters."

Is the system in actual use in any of our Dioceses?

To my mind, the system appeals as an admirable one, but as it is, so far as I know, but little used, if at all, there must be good reasons for its non-use. For one, I should like to see a discussion of this subject in the columns of The Living Church.

Very truly yours,

Bridgeport, Conn., Dec. 14, 1903. Geo. A. Robson.

RUSSIAN COURTESIES TOWARD THE AMERICAN CHURCH.

To the Editor of The Living Church:

ALLOW me to inform your readers, who esteem so highly that untiring apostle of the Catholic movement in the United States—the Rt. Rev. C. C. Grafton, D.D., Bishop of Fond du Lac—that during his recent visit to Moscow and St. Petersburg, the *Moscowski Viedmosti* published a series of articles touching upon the learned prelate's visit and possible intercommunion. The great daily in St. Petersburg, *Novoe Vremia,* published a photograph of the venerable Bishop. While the *Church Messenger*—the organ of the St. Petersburg Academy—treated in detail with some of the vital questions brought forward by the Doctor of the American Church, the *Church News*—the organ of the Most Holy Governing Synod—referred to the distinguished visitor in most sympathetic terms, desiring for him God-speed in his holy work and great undertaking.

Orthodox Russian Cathedral, Sincerely,
San Francisco, Calif., Abbot Sebastian.
December 16th, 1903.

"THE DESIRE OF ALL NATIONS."

To the Editor of The Living Church:

IN THE interesting Sunday School Lesson of this week's Living Church, I notice the statement: "As Jesus came in fulfilment of Jewish prophecy, yet was 'the gift of God to all nations,' *so did He come as 'the Desire of all nations'* (Hag. ii. 7)."

Is it not time to cease making the prophet affirm something which he never asserted? As the words stand in the A. V. we are led to infer that "the Desire of all nations" refers to the personal Messiah, whereas in truth the writer is speaking of "the desirable things of all the nations" which the Gentiles will offer for the adornment of the second Temple. Sixteen years had elapsed since the Restoration, and little or no effort had been made to rebuild the national sanctuary. Haggai (and Zechariah) comes forward, overcomes the depression of the people, and shows them that the time is fast approaching for Israel to enter upon its glorious career. The completion of the Temple, about which they had so despaired, would be the signal for a very convulsion of the universe, and a revolution in the Gentile world. It was false to say "The new Temple will never be like the old": for "I will shake all nations, and the desirable things of all nations shall come, and I will fill this house with glory, saith the Lord of Hosts." The guarantee of this is that the silver and the gold in all the world belong to Jehovah, and He will cause the Gentiles freely to bring it. Hence, "the latter glory of this house shall be greater than the former." So great was the enthusiasm kindled by these prophecies, that in

four years' time the Temple was completed. Now it is obvious that the context does not lend itself to the idea of a personal Messiah—it is not the thought which the writer is endeavoring to impress. It is true the noun is singular, yet it is collective, and so construed with a plural verb (*cf.* Is. lx. 5). The LXX. rightly understood the passage, which it rendered *καὶ ἥξει τὰ ἐκλεκτά* (*Pesh. Targ. Ital.*). The incorrect rendering of the Vulgate, *"et veniet desideratus cunctis gentibus,"* was perhaps in part responsible for the error of the King James translators. The R. V. gives the correct rendering; even the Marginal Readings Committee felt the necessity for change.

No doubt our Lord is, in a most true sense, the Desire of all nations; but Haggai does not say so, and it is entirely misleading to make him do so. STUART L. TYSON.

Literary

Some Late Holiday Books.

A package of books that would have been "just the thing" for the holidays, had they been received early enough to be noticed for such, is received from the Frederick A. Stokes Company of New York. Chief of these are two large quartos measuring about 15 inches square, entitled respectively *The Book of the Cat* and *The Book of the Child*. Both these are illustrated in colors, and the large size of the page gives ample play for the artist's work, so that the colored plates may be made, and are indeed made, as magnificent as art can afford. Each of these books is, in letter press, in illustration, and in every respect, a veritable artistic triumph. [Price, $2.00 each.] There are also several other children's books in the same package. *Children of the Arctic* is described as "By the Snow Baby and her Mother," and presents in picture and in story a long series of anecdotes and tales throwing light upon the child life in the far North. Certainly our own children will have pleasure in the volume. [Price, $1.20 net.] An attractively made story for children from 8 to 10 is *Betty and Bob*, a Story of the Country, by Anne Helena Woodruff. The illustrations are taken from photographs and depict various characters from life and also interesting country scenes. Surely any children will be glad to have this "story of the country." [Price, $1.20 net.] Under the title *In Old Egypt*, a Story about the Bible but not in the Bible, by H. Pereira Mendes, illustrated by Mabel Humphrey, we are given a very attractively made story based on the Scriptural story of Moses, though not purporting to be so closely confined to the Bible narrative as to partake directly of the nature of history. The illustrations are exceptionally well made and the story well told. [Price, $1.20 net.] A book for those children who are asking every year for "funny books" is *In Gnome Man's Land*, by C. H. Von Gottschalk. The pen-and-ink and crayon illustrations are surely "funny" enough for the most depraved taste among children, and the strange doings of the characters of the "vegetable kingdom" will certainly surprise those who have never visited that land.

Among the new volumes for adults received from the same house is *The Old Furniture Book*, with a Sketch of Past Days and Ways, by N. Hudson Moore, author of *The Old China Book*, with 112 Illustrations, which will appeal to those strange and peculiar people who have of late years gone daft over things because they are old. In so far as the craze is a renaissance of interest in matters historical, it is one much to be commended, and the furniture depicted in this volume is very largely confined to such historical pieces. One does not need to be a crank to appreciate this book, and the cranks will appreciate it also. [Price, $2.00 net.] A little handbook described as "A Christmas Message" is entitled *Friendship, the Good and Perfect Gift*, by Ruth Ogden (Mrs. Charles W. Ide). The Christmas message has no direct reference to the Holy Nativity, but the book is a rather pleasing essay on the subject mentioned in the title. It is quite suggestive of the work of Hugh Black, both in language and in the style in which it is issued, though much smaller than the books of that author. [Price, 50 cts. net.] *When I was Czar*, by Arthur W. Marchmont, author of *In the Name of a Woman*, illustrated, is described as "a Romance," and is of necessity, from the plot, strongly suggestive of Anthony Hope's *Prisoner of Zenda* and its sequel. The story is well told. [Price, $1.50.] Two volumes of Irish wit in story form are entitled respectively *The O'Ruddy*, a Romance, by Stephen Crane, author of *The Red Badge of Courage*, and Robert Barr, author of *Tekla*, with frontispiece by C. D. Williams. [Price, $1.50]; and *Dennis Foggarty, the Irish Yutzo, and His Wife Honora*, by Lord Gilhooley, author of *Yutzo*, etc. [Price, 80 cts. net.] The former of these has much literary merit, as would be expected from the names of the authors. The second is somewhat in the style of Mr. Dooley, and contains some real wit. The latter has a peculiarly suggestive binding in green cloth.

Other belated holiday books are at hand from other houses, showing that the best of us are not always able to be ready in advance. Poetry is the particular forte of Richard G. Badger, Boston, whose handsome volumes are issued from the Gorham Press. Some of these volumes just received are *Pot-Pourri—Spice and Rose-Leaves*, being verses by Miranda Powers-Swenson [Price, $1.00]; *Relishes of Rhyme*, by James Lincoln [Price, $1.25]; and *The Grown Baby Book*, by F. Strange Kolle. [Price, $1.00.] The latter of these is for "grown babies," and is illustrated with simple outline drawings, the verses being in some cases quite amusing. The first two volumes named contain poetical work, good and fair in quality.

We have been interested in a paper-bound book of photogravure views, very handsome, entitled *Picturesque Trinity: Glimpses of Toronto*, by the Rev. C. B. Kenrick, M.A. The volume bears the collegiate seal on the outside, and the views presented between the covers show how much there is in connection with the great Canadian college, which is rightly described as "picturesque." The work is exceptionally well done. Our copy has a card allowing for autograph Christmas greetings, which card may or may not be used in sending the booklet as a gift, according as any may desire. [Toronto: George N. Morang & Co., Ltd. Price, $1.00.]

A novel idea has been carried out by the Passenger Department of the Chicago & Alton Ry. in depicting for the public the scenes during the floods on the Mississippi which caused such widespread devastation last spring. This has been exceptionally well done by an attractive booklet of half-tones bearing the title *The Flood of 1903*. Surely the difficulties of railroad transportation will be appreciated by those who see pictured before them in such tangible form what were the awful conditions under which the C. & A. Railroad was left for many miles of its route during the spring. The booklet is of much interest, and is full of surprising views.

Sonnets of the Head and Heart. By Joseph Warren Beach.
Barefoot Time. By Adelbert Farrington Caldwell.
Boston: Richard Badger.

It is one of Disraeli's smart sayings, that nature's niggardly reserve in bestowing the high poetic talent establishes the melancholy truth that "a poet, at the best, is but a mild, although beautiful error of nature." Yet Disraeli wrote fiction, modern prose epics—all of them ephemeral and in a minor strain. There be one song of the nightingale, another of the thrush or linnet; there be sonnets by William Shakespeare, by Wordsworth, and by Rossetti. Why should there not be accorded license, glad welcome even, to each lesser minstrel and wayfaring troubadour, in whatever degree mellifluous of throat—if true of heart, eager for publicity, and able, by hook or crook, to catch his publisher? Mr. Beach "scorns not the Sonnet," and though of him it can hardly be said that "in his hand the Thing becomes a trumpet," yet his verse is of finished workmanship and beyond doubt may lay claim to much genuine thought and feeling, and the quality, to be prized in this our day and generation, of reverence for classic form and the severe proprieties of expression.

Mr. Caldwell's verse, for the most part, has already appeared in such publications as *The Youth's Companion*, *Outlook*, *The Independent*, etc. Teachers, mothers, all persons who are fond of and deal much with children, might do well to look over this little volume, which in several ways ought to prove serviceable.

Drawing Room Plays. By Grace Luce Irwin. San Francisco: Paul Elder & Co.

This dainty little volume contains seven one-act farces, all having a distinct claim to genuine fun, dependent on dramatic situation rather than clever dialogue. The plays are specially designed for amateurs, the women being gallantly granted the center of the stage. This collection furnishes the kind of material with which literature is by no means overstocked, and neither publisher nor author need feel called upon to apologize for their contributions.

Entering into His Own. By Hope Daring. New York: American Tract Society. Price, $1.00.

A Sunday School library book recounting the life of an orphan boy, and his successful struggle to grow up a good and useful Christian man. Except for the excessive prejudice against the Roman Catholic Church, the book seems likely to be a useful one.

The Land Where Jesus Lived. By G. F. B. Hallock, D.D. New York: American Tract Society. Price, $1.50.

Land of undying interest to all Christian people, Palestine has been explored, written about, and pictured, till it would seem that nothing is left to be said or done in the way of description, or of its connection with the history that links its hallowed acres to the faith and the hopes of a regenerated humanity. No one who has once read it, can forget the charm of Stanley's *Sinai and Palestine*, or the misty atmosphere of it. With less of charm, perhaps, but with far more insight and consequent reliability, Dr. G. A. Smith, in his *Historical Geography of the Holy Land*, achieved what the vague Dean aimed at. *The Land Where Jesus Lived* differs altogether from these, and mindful of Mrs. Gamp, we are not making comparisons which would be pointless. But in a very unpretentious way Dr. Hallock makes the same attempt to present together with the scenes he describes, their associations with the Bible, everywhere giving chap-

ter and verse. On the whole, he has made a good success, and his book may safely be recommended as a very useful one for Sunday School teachers. His style is plain and direct, but he is apt to lapse into sentiment which has rather a forced ring about it.

Optimism. An Essay by Helen Keller. New York: T. Y. Crowell & Co. Price, 75 cts. net.

Miss Keller's essay is certainly remarkable, not simply because of her infirmity, which we would lightly have supposed would have driven her back upon herself and consequently into some form of pessimism, but because of its scholarship and breadth of view and interest. The essay is critical in character, but there is a grasp of thought and a marshalling of facts, that we would not have expected to see exhibited in the writing of a college student; and this makes us look forward to some permanent contribution by her to constructive thought in the years to come. When to the reasoning in the text is added the testimony of one so afflicted to the assent of men in favor of optimism, we feel that we can do naught else than rejoice in the bounty of God, and have faith that all things work together for good to those who love Him. W. P.

The Significance of the Ring and the Book. By Roy Sherman Stowell, M.A. (Cornell). Boston: The Poet-Lore Co., 1903.

This is an excellent little study, as it gives a clear and comprehensive outline of Browning's great poem in a few words. The reader is not wearied by an attempt to say obvious and common-place things in intricate and exalted language, a fault which we often find in essays upon poetry. One cannot help wishing that Browning's own diction had always been distinct and worthy of his learning, imagination, and breadth of human interest. W. P.

New Church Kalendars.

The Christian Year Kalendar for 1904 has a preface by the Bishop of Springfield, in which he writes of the revelation of the Father made by the Sun of Righteousness, and in happy language gives the prelude to the new-born year. The Kalendar follows the style that has long been familiar to Church people. [Price, 75 cts.]

From Messrs. Geo. W. Jacobs & Co. is received *The American Church Calendar*, a hanging calendar with a colored representation of one of Fra Angelico's angels on the outside, and a separate leaf given to each month, on which are mentioned the holy days, not inclusive of the English black letter days. The Prayer Book lessons are given for each day and the colors for the feasts. The calendar is arranged suitably for hanging. [Price 25 cts.]

Religious.

Twenty-Four Sermons from St. Ignatius' Pulpit. By the Rev. Arthur Ritchie. Milwaukee: The Young Churchman Co.

All of Father Ritchie's sermons are marked by great clearness of thought and expression, by appeal to the teaching of the great theologians of the Catholic Church, and by distinct and definite practical teaching.

In listening to the preaching of the rector of St. Ignatius' Church, we are never doubtful as to his real meaning, he is lucid in the arrangement of his matter and in the clothing of his thought in suitable English.

The difference between a scholar and an ill-educated speaker is shown, perhaps, more markedly than in any other way, by the choice by the former of simple English.

A half-educated or ignorant man will load his sermon with long and cumbersome sentences, and will use words of Latin or Greek derivation, and abstract words rather than concrete. As a result he will make his utterances a true transcript of his thought, cloudy and indefinite.

Father Ritchie shows his true culture by the use of plain English, and short sentences. His words and his thoughts are clear and definite. All the sermons in this new volume are good and useful, covering the whole Christian year from Advent to All Saints' day. But two which are particularly striking are the one on Taking Up One's Bed, for the Nineteenth Sunday after Trinity, and the one on The Way of Beatitude, for All Saints' Day. Two passages from these sermons are appended to show the purity of style, and the vigor of thought which are so characteristic of the author.

"What a fine, strong conception it gives us of the Christian life here below, this being bidden to take up our beds, to carry now, because we have strength to do it, those deadly creatures which once we found our pleasure in, in order that we may perfect our mastery over them, and so set free our souls from their coils. The dignity and glory of being permitted to put back our lives a little way at least into the place which God meant them to occupy in His service when He called them into being.

"Oh the honour of fighting hard day by day consciously to put down the power of the world within us; to make ourselves indifferent to its favours and its delights; to make ourselves hard against its attractions; to become oblivious to its rewards; to be quite careless whether temporal things go well with us or not; to reach that fine, high plane of life of which the Master speaks: 'Having food and raiment, let us therewith be content,' and 'Take no thought for the morrow, for the morrow shall take thought for the things of itself!'

"Oh the glory of coming face to face in the inner places of the soul with the demon of uncleanness, with the base, degrading desires of the flesh, and beating them down mercilessly, till they never venture to rise up again!

"Oh the bliss of boldly facing one's own wretched selfishness, and day by day, with stern, unpitying zeal, doing all to crush it! Forcing one's natural ambitions and assertions, our pride and sensitiveness, to be stifled and strangled for lack of room to life up themselves. It is a rare battle, that of the soul with its old foes, which so long have had their way with it, and now are forced back step by step into their lair to be at last slain there" ("Taking Up One's Bed," page 261).

The following passage from the Sermon for All Saints' day is a good example of the beautiful style of the author:

"There are quiet times of deep, inward self-communing which come to everyone more or less frequently in his life, especially when many dear ones have been taken away, and he begins to look upon the world to come as the country that is to be desired, rather than this one in which we now live. At such times the mind turns instinctively to the things that lie beyond the veil of the grave, and to the state of our own departed ones there. The Church does not leave us in doubt about the pathway which leads to beatitude, and the stages of its progress. Immediately upon death follows some sort of judgment at which the departed soul is received as one of God's elect, or sent forth into outer banishment among the lost. The souls of the saved are graciously taken in hand by God's holy ones, and by loving, though it may be painful ministrations, cleansed of every stain and spot, and little by little built up into supernatural holiness.

"Then, when the all-seeing Eye shall pronounce them wholly fit, they are ushered into the realms of the blest, and look upon the face of God, ravished indeed by the vision, but not consumed. Still there in paradise they have their part to play in the great work of the Master in putting down all the rebellious opposition of the Evil One. At last, that work done, the great day of final awarding is reached, and the happy soul restored to the fulness of its glory in the radiant resurrection body, shall enter into the joy of its Lord in endless beatitude."

We cordially recommend this volume of sermons both for its doctrine, its style, and its devotional value.

Frank A. Sanborn.

Getting One's Bearings. By Alexander McKenzie, D.D. Chicago: Fleming H. Revell Co.

This is a book for college men, who will find in it great pleasure and many suggestive and inspiring thoughts. The author is an able, scholarly New England divine, of wide reading and travel, and much public experience. In this volume he has brought together a number of "talks" or essays on Bearings, the Gentleman, Reason, Luck, Success, Religion, etc. They are delightfully written, and very helpful, and make life seem very much larger and greater in its duties, responsibilities, and pleasures. The publishers have done their part in making a beautiful and attrractive volume.

Joy and Power. Three Messages with One Meaning. By Henry Van Dyke. New York: Thomas Y. Crowell & Co. Price, 75 cts.

This attractive volume contains three sermons, preached by Dr. Van Dyke on notable occasions within the present year, at the opening of the Presbyterian General Assembly in Los Angeles, and on the Baccalaureate Sundays in Princeton and Harvard Universities. The subjects are "Joy and Power," "The Battle of Life," and "The Good Old Way."

For the Churchman, especial interest attaches to Dr. Van Dyke's appeal, in the first of these sermons, for the honest and earnest preaching of Christian doctrine.

"Let us never imagine that we can strengthen Christianity by leaving out the great doctrines which have given it life and power. There has not been too much preaching of doctrine in this age; there has been too little. What the world wants and waits for to-day is a strong, true, vital preaching of doctrine. The Church must realize anew the precious value of the truths which Christ has given her. She must not conceal them nor cast them away; she must bring them out into the light, press them home upon the minds and hearts of men. We must work and pray for a true revival of Christian doctrine in our age. We must deepen our own hold upon the truths which Christ has taught us. We must preach them more simply, more confidently, more reasonably, more earnestly."

Outline Sermons and Plans for Evangelistic Work. By eminent Pastors and Evangelists. Edited by the Rev. C. Perrin, Ph.D. Chicago: Fleming H. Revell Co.

We have in this volume a quantity of matter relating to Revivals, or Missions, as we are more apt to call them. There is first a consideration of methods of work, then a good many sermon outlines by different preachers, then a lot of sermons to children, and finally some anecdotes and other sketches which might be of use in this ministry. It is somewhat outside the ordinary work of the Church, but it would be of use, no doubt, in the various denominations who are accustomed to hold revivals.

The Shadow Lifted

By Virginia C. Castleman.

Being a Sequel to "The Long Shadow"

CHAPTER X.

AMID THE STORM.

"Wild was the night; yet a wilder night,
Hung around the soldier's pillow:
In his bosom there waged a fiercer fight
Than the fight on the wrathful billow."

THE winter came with its usual accompaniment of snow and ice and sleet; the brilliant autumn trees of the mountain forest had given place to leafless gray skeletons, intermingled with dark southern pines whose tops seemed to touch the sky in fair days, but which in foul weather were enfolded in the low-hanging clouds.

Charlotte Lindsay, housed for a time in consequence of the continual falling weather, stood one morning in March looking out of Uncle Graeme's room, for the invalid needed some one with him most of the time, and mother and daughter took turns at nursing in the day, while Douglas spent the nights in Donald Graeme's room, and took his turn at watching. His uncle had rallied with Douglas' return, as he was apt to do in any unusual excitement, and he seemed to be soothed by the presence of the younger man by his bedside; but the close confinement of the winter told upon the invalid and an apathy settled upon him, broken only by occasional moaning, as if from continual bodily pain. Now and then he would arouse from his stupor to talk over his plans for Monteagle with his nephew, to whom he confided more than one scheme which had been in his mind to carry out when he, Donald Graeme, had first come to Virginia to make his home. It was a pleasure to him, he said, to know there was some one of his own blood to whom he could leave the place—one who would remember the old man's wishes and carry them out to the best of his ability, providing meanwhile for the care of the deserted wife and the worse than fatherless maiden. Douglas listened gravely, as he sat in the armchair beside the invalid's couch, moving now and again to place upon the huge andirons in the open fireplace fresh fuel, sometimes a heavy log, oftener a pine knot which blazed fiercely and cast temporary light over the room, and whose crackling for a time deafened the ear to the noise of wind and rain without. In the forest, all was dark, save for an occasional flash of lightning which revealed the swaying tree tops and once or twice struck some forest pride, splintering it from apex to root, for even early in the spring, when the Southern sun is melting rapidly the ice upon the mountain side, thunderstorms are not infrequent in this section, and the loud peals which vibrated through the electrically charged atmosphere were like the boom of cannon amid the roar of battle; yet the gray turrets stood firm, as they had done for a century of generations, and the ancient oaks looked like so many battalions guarding the cherished fort.

"Winna they come, lad, the night?" asked Donald, raising himself up in bed, his sunken eyes gleaming in their sockets with the soulfire that cannot die—"an' ye got the marriage certificate safe and waitin' 'gainst she gives the word?"

"Yes; it is a heavy storm, Uncle Graeme, and I hardly think the ferryboat could cross in the gale. Harry might weather it, but not Eleanora."

"I'd like to see her ane time more: it is lang sin' I looked into her een. She 'minds me o' Annie Laurie in the song, Douglas. You'll care for her gently, lad, like a true Graeme; they've strong tempers and arms, but tender hearts, our Graemes, tender hearts for the care of womenfolks and the weak lam'kins. I can trust her to you, Douglas, as my ane son, an' I would I had a fortune to leave ye baith. If I dinna see her mair, tell her that for me; but I would 'a' liket to bless her the night. She used to sit there, just where you sit now, laddie, and talk to me so sweetly——"

Douglas listened with strong emotion in his usually grave countenance.

"I will tell her all you say, Uncle Graeme," he answered, rising and walking to the window. There was a temporary lull in the storm and a sudden flash of lightning showed him two figures toiling up the steep path, against the wind and rain, and one was the figure of a woman. In an instant he was at the door, flinging it wide open that the light from the hall lamp might guide them to the entrance. (The bloodhounds no longer needed to be chained by the heavy door, since Douglas was home at Monteagle.) Douglas stepped forward into the darkness and the rain, placed one arm about Eleanora and drew her into the hall, while Harry followed, first shaking the dripping oilskin overcoat which he had just pulled off. Charlotte and her mother hearing of the arrival came and took possession of Eleanora and took her away to remove her wet waterproof and cap.

"You are a brave woman, Eleanora," said Charlotte, as they returned to the hall together and prepared to follow the men into the sick room, Ellen Lindsay having preceded them to prepare her brother for the coming of the visitors.

"We wanted to keep our promise to Uncle Graeme, Charlie," she answered with that sweet simplicity which ever characterized her; "and though Harry feared we might not be able to cross the ferry, we managed it in safety with Mr. White's aid. The storm was fearful, Charlie. I never imagined anything at once so grand and terrible as to see it lashing the waters about the raft, and to hear the thunder rolling and the trees crashing on the mountains. I think I will not want to be out in it soon again." They entered the sick room in response to a call from Douglas, and Eleanora went straight toward the couch of Donald Graeme, and knelt beside the old man, holding his shriveled hand in her two soft ones. Tears were in her eyes and she could not speak at once, seeing which Donald Graeme said feebly:

"Dinna weep for me, lassie; the hour of release is coming. I am sair glad to see you, my puir bairn; it makes my old een joyfu'—the sight of you baith in my hame—'twill soon be yours, an' you will bring peace to this race—to this doomed race!"

"Say not 'doomed race,' Donald Graeme, but rather 'pardoned race.' Are not all men doomed to sin, yet all are offered pardon," said Harry Lee's persuasive voice, as he stepped forward and stood beside the kneeling figure of his sister.

The old man's quick ear caught the word "pardoned," and he muttered: "Is it possible to stay the doom? Nay, ye dinna' know the extent of its blight, and how it withers all with whom it comes in contact."

"I said 'pardoned race,' Donald Graeme," repeated the minister, firmly, his eyes lighted with spiritual fire as they rested on the sick man, who seemed to be impressed with the words, and presently asked feebly:

"Are you an ordained priest, Harry Lee?"

"I am," was the clear answer.

"Of the Established Church? I want nane but a minister of the Established Kirk."

"Of the Established Church, they would say in England," repeated Harry Lee, with a gesture of assent.

"Then naething hinders that you join together in holy matrimony these two while my een fail me not!" and the sick man groped with his free hand for Douglas, who came forward immediately. A look of peace settled on the old man's face as he placed in each other's clasp the hands of Douglas and Eleanora, saying solemnly:

"I hae cursed many times with these lips o' mine, but they'll bless now with their dying breath these twain, since he says we are a 'pardoned race'."

With a swift look of inquiry into the faces of the four persons gathered around the couch, Harry Lee drew from his vest-pocket a small Prayer-Book from which he proceeded to read in solemn, tender tones the marriage service so dear to English hearts the world over. Surely never stranger wedding ceremony was performed than that: no bridal party but the aged sick man and the watchers by his bed, no sparkle of jewels or adornment or bright apparel, no merry laughter nor even smiles, but a scene that would live in the memories of all present. It seemed a fitting close to the sad years of waiting and the shadows that had crossed the paths of the two thus united for weal or woe. The invalid raised his hands in blessing as the short service ended, muttering feebly, "a 'pardoned race,' maybe." Then he sank back upon his pillow. "I needna' wait longer, noo, I'll die in peace the night." But this was not so to be. There are some deaths that come as the calm after the storm, but with Donald Graeme, the storms closed around him to the very end, as if in sympathy with the death agony that seized him, the winds raged louder without and the rain lashed the bare oak trees, the ancient oaks which the dying man yet loved.

"I hae lived a wild life!" he cried, as all his former deeds came trooping through his brain, with overwhelming power, the

power of remorse for past errors, of regret for failures and longing for sweet peace.

Harry Lee stood beside the dying man and prayed until the sweat drops stood upon his broad, fair brow for very agony of soul, and his words pierced the dulling senses, and Donald Graeme ceased to writhe in mental anguish, but held fast to Harry's hand, and left off his ravings of despair. As suddenly as the storm had overtaken him, it took its flight, and left him calm, peaceful, and with a radiance of victory in his face.

"A pardoned race!" he murmured. "The Lord bless ye and keep ye for a better land than this," and Donald Graeme was no more, so far as earthly eyes might ever see.

The newly wedded pair found thus the marriage vow cemented by the awful touch of death. Silently the mourners left the room, all save Ellen Lindsay, who wished to be left alone beside the mortal remains of her brother, the only being near her who had known the extent of her sorrows, and the one who had ever shielded her as far as in his power lay. A wild, hot-tempered nature, truly, his had been; but generous and unselfish to a fault; one to whom the helpless never turned in vain for aid; and his long day of life was ended with the passing of the storm. He was buried in the churchyard of the Old Chapel, where the willows droop over many a low-lying mound, and flowers, brought by loving hands, kept perpetual bloom above the cherished graves. Ah! could flowers and monuments with which we adorn the last resting-places of our beloved dead but tell us in return what *think* they who lie silent there, and do they forgive as they have been forgiven? Do *they* love as they are loved, though all invisible?

It was Charlotte Lindsay's first association with death; she felt deeply the shock, the ever-present mystery of that solemn severing of earthly ties; but with Douglas and Eleanora to share her grief, and with their united wish to soften the blow to the mother, this youngest member of the family soon resumed her wonted cheerfulness, although she did not soon forget. Upon her devolved the task—was it a task, then?—of writing to Lord Morgan an account of her uncle's death and burial. Charlie shed some tears upon the pages of that letter, which for months was worn near my lord's heart and perused by him more than once, for the sake of those precious tearstains, he said to himself—the great, the idolized, the fêted English nobleman.

Even his uncle's death could not rob Douglas Lindsay of the happiness of his wedded life, and Eleanora's love and sweet, calm confidence did much to restore him to his former self. The mirror was uncovered now, and one sweet face was daily reflected to his gaze, and the imitation was to the real gem as paste to diamond.

[*To be continued.*]

CHRISTMAS BELLS.

Oh, Christmas bells, your message glad,
Rings down the centuries from that night,
When shepherds watching o'er their flocks,
Beheld the Eastern skies alight,
With one new star all radiant;
And suddenly an angel voice
Proclaimed good tidings of great joy,
The trembling shepherds to rejoice:
"A Saviour born in Bethlehem,
Peace be on earth, to men good will";
Oh, gladly, Christmas bells ring out,
That message still so sweet to thrill.
And as that wondrous golden star
Led wise men where the Christ-Child lay;
Oh, may the message of the bells
Lead souls unto Eternal day.

Mary Foster Snider.

It would be well for England if all her citizens would remember, lay to heart, and act upon that which is now known to history as "the Queen's Resolve"—"I will be good."—*Life of Queen Victoria.*

Many people are born crying, live complaining, and die disappointed; they chew the bitter pill which they would not even know to be bitter if they had the sense to swallow it whole in a cup of patience.

The Family Fireside

THE STORY OF THE NEW SNOWS.

By Linda M. Duval.

[From the French of René Morax.]

OUR mothers, the eternal snows, dwell deep in the bowels of the unknown; but we, the new snows, we emigrate with the winter, like the wild geese and swans. Our common country, as daughters of the air, is not the earth, nor the hard ice. We are the immeasurable vapors which vibrate in immensity, we are the immaculate flowers which germinate in infinity, the wings which wave in the splendor of empty space. We whirl about at the will of the wind, intoxicated with light and space. We die in the ardor of the sun to be born again in the coolness of the starry nights. Or, perhaps, wearied we stretch ourselves out on beds of clouds which rock us and carry us onward on their soft waves. Then we descend toward you, earth-stained ones, to bring to you in the long night of winter the reflection of celestial purity. Our brightness and stainlessness are the smile which illumes the desolation of your winters. We do not love cities, but we tarry in the forests. We dance mournfully along the lakes, to the harmony of the solemn wind. We cover lightly the sleeping land, the warmth of whose heart we protect and which we feel gently beating beneath us. Others of our number soar toward inaccessible summits, where no blemish can reach them. They dream in the eternal silence of that infinity whence they come and to which they are so near.

"WHERE THE SEA-GULLS TRACE THEIR ARABESQUES IN THE MISTS."

Have you not seen the sky make ready for our coming as for a festal day? At the approach of our flying banners, it adorns itself with gold and purple as if to celebrate our victory in advance. The vanquished sun, with slow grace, yields place to us. The whole sky crimsons before taking on mourning for its master in exile. We tear the veil of the gray clouds; we swoop down like birds on the field of battle; we glide through the air and we scatter everywhere, joyous to lavish our kisses on the desolate earth. We bear peace and silence to weary nature. We stretch carefully over her the shroud which protects her slumber full of dreams. When we are at last come, the earth, happy in the finished year and the accomplished task, rests after her labors. Then, we, daughters of the air, are the princesses with ermine robes. We promenade in the limitless fields, unrolling our circles along the silent rivers, to the songs of the wind and the crows, which resound from out the mists, or floating where the sea-gulls trace their arabesques.

But it is when we mass ourselves together for the Christmas snow, that we are happiest and gayest. Every flake comes dancing airily down, light as rose-petals, soft as gossamer, whirling merrily round and round, happy in the joy of the blessed season. We drop gently upon the waiting earth, lest, mayhap, we mar the beauty of the Christmas rose or startle the crimson holly from its nest in the dark, shining leaves. We nestle lovingly about lonely graves, drifting high, dazzling-white monuments at each lonely spot. We cover every bare, bleak tree with a filmy veil. We shake out our laces over the dull roof-tops. We fill the unsightly hollows. We would, if we could, blot out the ugly hues of the dwellings in order to robe the world in austere purity on the night commemorates the birth of the Saviour

Unrolling our circles
along to the songs of
the wind and the crows.

and Lord of all. We are never so spent and so driven as at this time, for at midnight the sky must be clear in order that worshipping hearts may see the same stars, the same tender blue arch above them; may hear again echoing down the centuries, the angels' song of "Peace on earth, good will to men." When the dawn brightens, resplendent and clear, we gleam and reflect the light in a thousand radiant hues as we lie dreaming there, bound fast by the spell of awe, mystery, and adoration.

THE GODHEAD VEILED.

IN THE course of *The Hind and the Panther,* the poet Dryden, arguing for the Sacred Mysteries, says:

> "Could He His Godhead veil with flesh and blood,
> And not veil these again to be our food?"

The question is by implication an answer: He could. He can. With God all things are possible.

If one grasp mentally, the principle of the Incarnation, the nature of a Sacrament and the mode of the Real Presence of our Blessed Lord in the Sacrament of His Altar will likewise be apparent.

When the Eternal Son came down from heaven to earth, "He took on Him the seed of Abraham," and veiled His Godhead with flesh and blood. The Divine nature of the Eternal Son dwelt in the human nature which He assumed. There was no confusion of the two natures, but they were united in the Incarnation. Thus the "Principle of the Incarnation" is the union of the Divine and the human without the confusion of either. The human does not prevent the Divine and the Divine does not absorb or annihilate the human. They exist together in a mysterious union.

This same principle is in operation in the Sacrament of His Presence.

It is of the very nature of a sacrament that there is both an outward and visible sign and also an inward and spiritual grace or gift. One may not belittle the outward sign as if it were too feeble to be by His appointment the vehicle of His Presence, nor, on the other hand, may one confuse the two, by arguing that the human is changed into the divine, so that the human ceases to exist; in consequence of which, what you see and handle would not be the outward and visible sign at all, but the inward and Spiritual Gift Itself. Such doctrine "overthrows the nature of a sacrament," and strangely limits the power of God.

It is an axiom of natural science that two things cannot occupy the same space at the same time, but supernatural science knows no such law. God is everywhere—"He dwelleth in the Heavens"; "Beneath are the Everlasting Arms." He is "through all and in you all." Thus the Divine and human occupy the same space at the same time. God dwelt in the Burning Bush and it was not consumed. Our Blessed Lord passed through the closed door, which retained its original nature, and in the Blessed Sacrament of the Altar, the bread and wine do not lose their nature, but to them are added—by the overshadowing "Power of The Highest"—the Body and Blood of Christ, who thus veils, and through the veil bestows, His own twofold nature, for the sustenance of His sheep.

> "Could He His Godhead veil with flesh and blood,
> And not veil these again to be our food?"

"May Jesus, the Good Shepherd, who feeds His flock with His own Body and Blood, be adored and praised forever!"

THE DISCIPLINE OF WAITING.

A Realistic Story.

THE rector of a small country parish had a congregation, which were well-to-do but deficient in one way. The sense of obligation to defray current expenses never impressed them to any extent. They enjoyed the ministrations of their clergyman and yet with all the interest and kindness expressed, they were tardy, and even indifferent, in meeting their debts of the church. Probably they promised more generously in this respect, than they could fulfil. Occasionally a sermon was preached upon the necessity of giving. It was put in such a way as to set them thinking, and for a time a noticeable increase in the free-will offerings was made. But after a short interval and following the relapse of their enthusiasm in this particular, the same old condition of neglect ensued. A few more sensitive than the rest talked over this subject among themselves, and struggled to adjust the difficulty. When debt increased, all sorts of expedients in the shape of entertainments were resorted to, until finally the impression went abroad, that this is the best way to wipe out indebtedness. As the entertainments increased, the weekly offerings diminished. So it was found out, that to make money in one way, was merely to cut down the receipts in another.

It was useless to talk economy in the parochial expenses, for a very close margin was being followed, and the rector could not live upon a smaller salary. In truth, it was whispered around, how well he was keeping up a good appearance under the circumstances.

The people lived well in their own homes. The furnishings were unusually pretty and attractive, and probably gaudy at times, and signs of luxury were not absent.

Everyone was pleased to see the rector, to have him at tea, and to enjoy his amusing stories, of which he had an unlimited stock, but often in his own mind, he would muse upon these well-equipped homes and associate with them the paltry remittance given to the church expenses.

He was, however, dignified and non-committal about the situation, though he felt it keenly. His salary was never paid promptly. Sometimes month followed month, and not a vestige of salary appeared. Every one was extremely courteous, and even the treasurer, who was a man of business, would smile and promise better things.

A neighboring clergyman was suffering from the same inconvenience and both rectors had a conference one day, when the secret was made known that some kind, benevolent person in a large city, sent the wife of this neighboring clergyman, a check for one hundred dollars. This was so unexpected, and so welcome, that the frail personality fainted and it took two hours to restore her back to consciousness. She was a nervous body, and any sudden news, either of joy or sorrow, was gradually broken to her, but as she opened this letter of good news herself, the contents had affected her this way, as she had long been in the condition of inconvenience in household matters from a lack of funds.

Months passed away, and no salary arrived. It was simply indifference, and had no other intention in view. The monthly statements for light, fuel, and eatables came in regularly. They were all carefully filed, bearing, as they did, the unpaid account of the preceding months. Every piece of money was getting low in the clerical pocket. The morning paper was dropped, and the news guessed at.

"Why, have you read this account of that embezzlement?" asked a parishioner of the rector one day as he was walking to the postoffice.

"No, I have not," returned the rector, "I don't take the newspaper anymore."

"Don't take the newspaper! Why, that's strange."

Yes, the rector thought it was strange, but he had his good reason.

Letters came in, and they must be answered, but even the price of a postage stamp was rare. Postal cards were bought, and made to do service for many letters. The rector had excellent credit, and a few knew his predicament. It was growing colder, and coal was needed. He hated to ask credit for another ton, for the bill of last winter had a remainder to be paid. Things were getting more desperate—Why not ask for the salary? No, he would not. If his good and kind people could be so indifferent, he would suffer, and suffer he did.

He began stoically to live upon credit, but it was pain and grief to him. He fought the wood-pile, he donned once more the old suit, he polished up his outward appearance and fought his best battles in being pleasant and resigned. He preached as a contented person, to worldly souls who never knew his inward misgivings and perplexities, which he hid behind an agreeable manner.

As weeks went by, one day an envelope was found upon the mantelpiece, placed there during his absence. The outward appearance gave away its contents. So long in coming, it rather unsettled his determination what to do. Some debts were wiped out, and then came the compromise with others. "Don't forget the retiring fund," said his wife, as he held up the remnant of the salary. "You said you would give something."

"Yes, this will go," he intervened, "but it is very little, and after it is gone, what will we do for the rest of the time, awaiting the coming of the salary now overdue?"

"Oh, never mind, we have the discipline of waiting," rejoined his wife slyly.

Yes, the discipline of waiting, when a conscientious fulfilment of a weekly pledge, given regularly, involving no great sacrifice, if any at all, would obviate this trying, unfortunate, and unnecessary condition in many parishes. G.

CHRISTMAS CAROL.

"The Joyful Tidings."

Echoing o'er the valleys,
Surging o'er the sea,
Comes the sound of voices,
Shouting "Jubilee":
Ringing from the churches,
Rising all the way,
Swells the mighty chorus,
"This is Christmas Day."
Chorus.
Tell the Joyful Tidings,
Tell the Triumph won,
In the lowly manger,
Lies God's Blessed Son.

From the highest Heavens,
Throng the Angel Host,
Hymning of Salvation
Brought to sinners lost.
Soon the trembling Shepherds
Speed to Bethlehem's Inn,
Eager now to worship
God's true Son within.
Chorus.

From the distant Orient,
Led by Star Divine,
Wise men journey hither,
Where its signals shine.
See their camels bringing
Presents rich and fair:
Worthy is the tribute
Which the Magi bear.
Chorus.

To the King they offer
Gold, the Royal wear:
To the Priest, the Incense,
Fragrant sign of Prayer;
Myrrh goes to the Prophet,
Mark of Woe to be;
King and Priest and Prophet,
Three in One is He.
Chorus.

Christians! Rise and greet Him,
Hail Him "King of Kings":
Own Him as your Prophet,—
Joy and Peace He brings.
As the Priest Eternal
Pleads He at God's Throne,
Pointing ever upwards
To our Ageless Home.
Chorus.

(Rev.) Wm. Walter Smith, M.A., M.D.

THE CHRISTMAS VOICE.

Whether in lands snow-bound or sunshine-clad
We may abide,
A blessed influence comes to make us glad
At Christmas-tide.

Whether from ancient towers, in sweet accord,
The great Joy bells
Peal forth the Coming of the Infant Lord
In sound that swells

And widens, to the city's furthest rim,
And meets and blends
With kindred voices into one vast hymn
That never ends;

Or in lone hamlet, where the silent lands
All wintry lie,
And only one small spire pointing stands
Towards the sky,

Where flocks are folded and, with stars a-light,
The heavens bend low,
And Christmas bells sound through the listening night
Across the snow.

And here, where white-fringed waves upon the shore
In music fall,
There comes an undertone from other lands,
The Christmas call.

I hear in every solemn surge that swells,
Cathedral chimes,
And every ebbing whisper softly tells
Of dear, past times.

"Good will and Peace," the boundless Western Sea
Sings to the shore,
God's message to the ages yet to be,
For evermore.

Peace and good will to man in this new world!
God grant that we
May see the banner of Thy Peace unfurled
O'er land and sea.

Mrs. J. D. H. Browne.

CHRISTMAS CAROL.

From the starry heav'ns descending
Herald angels in their flight,
Nearer winging,
Clearer singing,
Thrilled with harmony the night:
"Glory, glory in the highest!"
Sounded yet and yet again,
Sweeter, clearer,
Fuller, nearer—
"Peace on earth, good will to men!"

Shepherds in the field abiding,
Roused from sleep, that gladsome morn,
Saw the glory,
Heard the story
That the Prince of Peace was born:
"Glory, glory in the highest!"
Sang the angel choir again,
Nearer winging,
Clearer singing:
"Peace on earth, good will to men!"

Swept the angel singers onward,
Died the song upon the air;
But the glory
Of that story
Grows and triumphs everywhere;
And when glow the Yuletide heavens,
Seems that glorious song again
Floating nearer,
Sweeter, clearer—
"Peace on earth, good will to men!"

Markdale, Ontario. J. R. Newell.

THE SONG ON THE HILLS.

A Christmas Carol.

There was a sound of singing
That came from far away,
Above the hills so silent,
Where flocks all hushed and gray,
Watched by the faithful shepherds,
Awaited dawn of day.

And with the sound of singing
Fell wondrous, holy light,
Sweet as the breath of lilies
And filling all the night,
And making sheep and shepherds
All shining, pure and white.

For ever more the echoes
Of that sweet song shall ring,
Of hope and strength and gladness,
That angels then did sing;
To men of gentle living
Its message still they bring.

O listen, listen, listen,
Upon God's holy hill
Of loving aspiration
The song is sounding still;
Within your heart's white temple,
Now hear it if you will.

O listen for the secret
Revealed that night so mild,
O'er all the world 'tis thrilling
Though storms rage long and wild,
'Tis this: God is your Father,
And you His loved child.

(Rev.) Chester Wood.

THE INFANT CHRIST.

On a mother's breast a Baby lies,
Tender and round and fair,
And who would dream that a Prince in disguise
Is so softly nestling there?

The Heir of a Kingdom vaster far
Than any that earth can show,
Of a realm that reaches from star to star
From dawn to the sunset glow.

'Tis a marvelous secret which angels bright
Have revealed to a chosen few;
They told some shepherds, one star-lit night;
There were Wise Men, too, that knew;

And lo, they are come with gifts to greet
The Guest on an alien shore;
They kneel at the feet of the Babe so sweet
And the angels bow and adore.

Oh, never again may those sages behold
A face of such wondrous love,
And eyes so full of a joy untold
Till they gaze on our Lord above.

Eugenia Elsie Blain.

Church Kalendar.

✠

Dec. 25—Friday. Christmas Day.
" 26—Saturday. St. Stephen, Martyr.
" 27—St. John, Evang. Sunday after Christmas.
" 28—Monday. The Innocents.
Jan. 1—Friday. Circumcision. Fast.
" 3—Second Sunday after Christmas.
" 6—Wednesday. The Epiphany.
" 8—Friday. Fast.
" 10—First Sunday after Epiphany.
" 15—Friday. Fast.
" 17—Second Sunday after Epiphany.
" 22—Friday. Fast.
" 24—Third Sunday after Epiphany.
" 25—Monday. Conversion of St. Paul.
" 29—Friday. Fast.
" 31—Septuagesima.

KALENDAR OF COMING EVENTS.

Jan. 5—Convocation, Oklahoma.
" 13—Missionary Convocation, Kansas City.
" 26—Dioc. Conv., California.

Personal Mention.

The Rev. George G. Ballard, Jr., of Addison has been appointed assistant at Trinity Church, Buffalo, N. Y., and will assume his duties on Jan. 1st.

The address of the Rev. James J. Burd is 982 Bleecker St., Utica, N. Y.

The Rev. Walton Hall Doggett, chaplain of the Church of the Angels, Los Angeles, Calif., has accepted a call to the Church of the Epiphany of that city, and will enter upon his new duties the first of the year. His address will remain 206 Avenue 57 West.

The Rev. Samuel R. Eshoo, late of the Diocese of Colorado, has taken work in Grace parish, Elizabeth, N. J., the Rev. Henry H. Sleeper, rector.

The Rev. L. Fitz-James Hindry of W. Palm Beach, has accepted a call to Trinity Church, St. Augustine, Fla., where he will begin work on Jan. 1st.

The Rev. Malcolm S. Johnston, curate of Trinity Church, Buffalo, has accepted a call to the rectorship of Christ Church, Gloversville, N. Y., Dio. of Albany, beginning his new duties on Christmas Day.

The Rev. Percy W. Jones of Seguin, Tex., will become rector of the church in San Angelo, Texas, the first Sunday in February.

The address of the Rev. M. A. Martin is Springfield, S. D.

The address of the Rev. Dr. John McCarroll is changed to 58 Hancock Ave. East, Detroit, Mich.

During the vacation of the University of the South, the Rev. Walter Mitchell is *locum tenens* of Christ Church, Macon, Ga., and his address, until February 17th, 1904, is 109 Third Street, Macon, Ga., instead of Sewanee, Tenn.

The Rev. Richard Rowley has resigned the mission of Trinity Church, Wheaton, Ill., to accept the rectorship of St. Paul's Church (Rogers Park), Chicago. Mr. Rowley will go into residence on the first of January.

The Rev. W. W. Steel, having accepted duty at the Cathedral, Atlanta, may be addressed at 16 Washington St., Atlanta, Ga.

The address of the Rev. Thos. E. Swan is 95 Highland Ave., Corry, Pa.

The Rev. Alvin J. Vanderbogart has been appointed assistant to the Rev. E. B. Niver, rector of Christ Church, Baltimore, Md.

The Rev. D. H. Verder of Rutland, Vt., has accepted a call to St. James' Church, Poquetanuck, Conn.

The Rev. Charles T. Walkley, late of New York, took charge of his new parish, St. Paul's, Oakland, Calif., on Sunday, Dec. 6th.

The Rev. William B. Walker has resigned the rectorship of Christ Church, Joliet, Ill., to take effect Feb. 1st, 1904, and will go to Macon, Georgia.

ORDINATIONS.

Deacons.

Southern Florida.—On the Third Sunday in Advent, at St. Barnabas', De Land, Mr. Dwight F. Cameron, a communicant of the parish and a recent graduate of the University of the South at Sewanee, Tenn., was ordained to the diaconate by the Rt. Rev. Wm. Crane Gray, D.D. The sermon was preached by the Rev. Mr. Rickert of Orlando, and the candidate was presented to the Bishop by the Rev. C. A. Brewster, priest in charge of St. Barnabas'. The whole service was very impressive, the congregation large, the handsome altar beautifully ornamented with many lights and autumn leaves, and the music, by organ and choir, was excellent. This was the first Ordination service ever held in De Land, and the large congregation was deeply impressed. For the present Mr. Cameron will assist the Rev. Mr. Fuller at Trinity, Miami.

Deacons and Priests.

New York.—On Sunday, Dec. 20, at the Crypt of the Cathedral of St. John the Divine, Bishop Potter advanced to the priesthood the Rev. Alfred Duane Pell, vicar of Holy Nativity mission, Bedford Park, and ordered deacon, Mr. John A. Wade, a former Congregational minister, who is employed by the City Mission Society of New York. Preacher, the Rev. Ralph Birdsall of Christ Church, Cooperstown. Archdeacon Nelson assisted in the service.

Priests.

Chicago.—Bishop Anderson held an Ordination at the Cathedral on St. Thomas' day, when the Rev. Messrs. George Craig Stewart, James Johnson, and G. E. Dienst were advanced to the Priesthood. The Rev. J. A. Carr preached the sermon on the "Pastoral Relation." Mr. Stewart is priest-in-charge at Glencoe, Mr. Johnson at Chicago Heights, and Mr. Dienst is rector of St. John's, Naperville.

Fond du Lac.—On the Fourth Sunday in Advent, by the Bishop of the Diocese, at his Cathedral, the Rev. H. Langdon Rice and the Rev. Laurence S. Kent were advanced to the Priesthood. The candidates were presented by the Rev. B. T. Rogers, and the sermon preached by the Rev. George M. Babcock.

Milwaukee.—On Thursday in Ember week, Dec. 17, at St. Paul's Church, Hudson, Wis., by the Bishop of Milwaukee, the Rev. Le Roy Shur Ferguson, deacon, was advanced to the priesthood. The sermon was preached by the Rev. F. H. Stubbs, rector of Eau Claire. The candidate was presented by the Rev. Henry Harris, Archdeacon of La Crosse Convocation. There were present, and assisting, the Rev. Dr. Edwards of River Falls, the Rev. Messrs. W. C. Pope, J. W. Areson, and C. W. Turner. The Rev. Mr. Ferguson becomes the rector of St. Paul's, Hudson.

Salt Lake.—On the Third Sunday in Advent, in St. Mark's Cathedral, Salt Lake City, by the Rt. Rev. Bishop Tuttle as Provisional Bishop of Salt Lake, the Rev. Edwin Jas. Dent was advanced to the priesthood. Bishop Tuttle preached the sermon. The candidate was presented by the Very Rev. James B. Eddie, Dean of the Cathedral, who, with the Rev. George C. Hunting, united in the laying on of hands.

MARRIED.

Bull-Knapp.—At St. Stephen's Church, New York City, on Wednesday, December 2, 1903, by the Rev. Frederick Schroeder Sill, D.D., rector of St. John's Church, Cohoes, N. Y., Mr. Walter Bull of Newark, N. J., to Julia Mead Knapp, younger daughter of the late Mr. Albert Knapp of New York, and formerly of Greenwich, Conn.

DIED.

Talbot.—At Trinity Church rectory, Kansas City, Mo., December 15, 1903, of Membranous Croup. Robert Alnut Talbot, aged six years, son of the Rev. Robert and Mary Stella Talbot.

MEMORIAL.

REV. B. F. MATRAU.

At a meeting of a Committee of the Northeastern Deanery of the Diocese of Chicago, appointed by the Rev. Clinton Locke, D.D., Dean, the following resolution was unanimously adopted:

The clergy of the Northeastern Deanery of the Diocese of Chicago have heard with great regret of the death of their esteemed associate and former fellow-worker, the Reverend Benjamin F. Matrau, D.D., the founder and longtime the rector of St. Bartholomew's Church, Englewood.

They desire to put on record their deep appreciation of Dr. Matrau's singular unselfishness and untiring devotion, as well as of his thorough and unflinching Churchmanship. He not only exhausted his own energies in soliciting aid for his parish, but he gave from his own resources far more than their limitations warranted. He endeared himself to every member of his congregation by his readiness to do any service at any time for the poorest person in the parish. In spite of failing health he labored steadily on in any field where it seemed possible to him to regain strength, but at last, after much suffering, God called him to Rest Eternal. May he rest in peace and may perpetual light shine upon him!

The clergy extend their heartfelt sympathy to his bereaved wife, and request the Secretary to send her a copy of this expression of their feelings, and to have it printed in *The Diocese* and in The Living Church.

For the Committee.
John S. Cole, *Secretary.*

BISHOP LEONARD.

MINUTE ADOPTED BY THE BISHOPS PRESENT AT THE BURIAL OF THE RT. REV. ABIEL LEONARD, D.D., IN SALT LAKE CITY, UTAH, DEC. 5, 1903.

Sixteen years of steady labor as a missionary Bishop in a field conspicuously difficult and unfertile, may well test the energy and tax the endurance of any man. Our brother, the late Bishop of Salt Lake, faithfully and unflinchingly met the stress and strain of such divinely appointed work.

We, his neighbors in the Episcopate and his associates in the field, beg leave to bear witness to his active industry, his wise administration, and his cheerful and unflagging devotion to duty.

Clergy sustained and cheered, a school and a hospital maintained and extended, and hearts cheered and fed are witnesses to his fidelity as a chief shepherd and his power as an officer in the Church Militant.

God's peace is his; but his words do follow him. And, in deep and loving sympathy with his sorely afflicted family and people, our prayers are supplications that ours, too, may be a faithfulness somewhat like his, pointing to and waiting for the promised rest through Christ our Lord.

"O, spread Thy sheltering wings around
Till all our wanderings cease;
And at our Father's loved abode
Our souls arrive in peace."

(Signed)
Daniel S. Tuttle, Missouri,
Wm. H. Moreland, Sacramento,
Jas. B. Funsten, Boise,
Chas. S. Olmsted, Colorado.

CAUTION.

Hunter.—Caution is suggested in dealing with Mrs. Jean Elizabeth Hunter, who claims to be the widow of a prominent Milwaukee merchant and mason, and solicits assistance for herself and various members of her family. She affects an accentuated widow's garb and is histrionic in manner. She bears letters of recommendation from clergy of Trinity Church, New York, and the Cathedral, Milwaukee. Her photograph and description are said to appear in the latest bulletin of the New York Charity Association. Further information from Rev. W. O. Cone, Pueblo, Colo.

WANTED.

Positions Offered.

CURATE—For Grace Parish, Cleveland, Ohio: Young, unmarried, efficient in Sunday School. Salary, $800. Address the Rector, 34 Cheshire St.

MISCELLANEOUS.

TWO SCHOLARSHIPS are available at a well-known Church school for a boy soprano and a tenor. Address School Chorister, care The Living Church, Milwaukee.

CHOIR EXCHANGE.

CHURCHES supplied with highly qualified organists and singers at salaries $300 to $1,500. For testimonials and photographs of candidates, write the JOHN E. WEBSTER Co., 5 East 14th St., New York.

PARISH AND CHURCH.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, Montrose-on-Hudson, N. Y.

DO YOU REALIZE?

Do Churchmen really realize that there are old and feeble clergymen: "Martyrs and Evangelists, saintly maidens, widows who have watched to prayer"; refined, patient, godly servants of the Church who have broken down in her service—inadequately or wholly unprovided for to-day, now, this present time, while thousands of dollars are being given to remotely related objects, or charities which are often unappreciated?

This is a perversion of the Christian idea. It is the Church neglecting to practice among her own the Gospel she preaches.

The Church has a National Organization, called THE GENERAL CLERGY RELIEF FUND. "It applies no tests, attaches no conditions, requires no payment or membership dues, admits of no forfeiture, but offers its benefits to all clergymen of the Church who may be disabled, whether by age or infirmity, and to the families of all clergymen who die in the communion of the Church."

This is the right way to do it. The clergy are officers of the Church and the Church undertakes to provide for them. You give to Missions, which is the *work* of the Church; please give to The General Clergy Relief Fund, which is for the pension and care of the *workers* of the Church.

Do not confuse this most comprehensive and generous General Official Fund with any other society limited as to age, sex and requiring payment of dues. It is the diversion and scattering of contributions which keep us from giving a proper pension to-day. Make the Fund a generous gift this Christmas. THE GENERAL CLERGY RELIEF FUND, Church House, 12th and Walnut Streets, Philadelphia.

(Rev.) ALFRED J. P. MCCLURE
Assistant Treasurer.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until to-day more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

ACKNOWLEDGMENTS.

ST. JOHN'S COLLEGE BUILDING FUND.

The Rev. F. L. H. Pott, D.D., President of St. John's College, Shanghai, China, begs to acknowledge with thanks the following additional gifts to the College Building Fund:

Calvary Church, Germantown, Philadelphia, $20; The Misses Biddle, $50; Christ Church, Cambridge, Mass., $70.89; A Member of the Woman's Auxiliary, New York, $100; Woman's Auxiliary, Church of the Saviour, Philadelphia, $5; Woman's Auxiliary, Philadelphia, $30; John W. Angell, $1; "A Friend," Buffalo, $5; James A. Scrymser, $100; Wm. Gammell, $100.

Contributions from givers in the United States, $17,648.41. Contributions in the field from Chinese givers, $6,454.95. Amount needed to complete the fund, $3,896.64.

CHURCH LITERATURE PROPAGANDA.

Previously acknowledged, $105.53; A Churchwoman in Massachusetts, $10.00; Cash, Philadelphia, $25.00; Ven. Archdeacon Wright, D.D., Milwaukee, $5.00. Total, $145.53.

BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.

Preparatio, or Notes of Preparation for Holy Communion, Founded on the Collect, Epistle and Gospel for every Holy Day and Saint's Day in the Year. With Preface by the Rev. George Congreve, M.A., of the Society of St. John the Evangelist, Cowley.

THOMAS WHITTAKER. New York.

An Apostle of the Wilderness, James Lloyd Breck, D.D., His Missions and His Schools. By Theodore I. Holcombe, B.D. Price, $1.20 net.

FLEMING H. REVELL CO. Chicago.

A Miracle of African Missions. The Story of Matula, a Congo Convert. By John Bell, Baptist Missionary, Wathen, Congo. With 7 full-page Illustrations.

Fifty Missionary Stories. Compiled and arranged by Belle M. Brain, author of *Missionary Readings for Missionary Programs*, etc. Price, 60 cents net.

SCRANTOM, WETMORE & CO. Rochester, N. Y.
(Through W. F. Humphrey, Geneva, N. Y.)

The Diocese of Western New York. History and Recollections. By Charles Wells Hayes.

J. B. LIPPINCOTT CO. Philadelphia.

The Religions of India. Brahmanism and Buddhism. By the Rev. Allan Menzies, D.D., Professor of Divinity and Biblical Criticism in the University of St. Andrew's. Price, 30 cents net.

Old Testament History. By the Rev. O. R. Barnicott, LL.D. Price, 30 cents net.

THE BAKER & TAYLOR CO. New York.

Social Ethics. An Introduction to the Nature and Ethics of the State. By James Melville Coleman, Sterrett Professor of Political Philosophy and History, Geneva College.

RICHARD G. BADGER. Boston.

The Quest and Other Poems. Edward Salisbury Field.

At the Rise of the Curtain. Dramatic Preludes. By Francis Willard Williams, author of *The Princess Elizabeth*, etc. Price, $1.25.

Voices and Visions. A Collection of Verse, chiefly Occasional. By Franklin Baldwin Wiley. 12mo. Price, $1.25.

A. WESSELS COMPANY. New York.

Fellowship. Letters Addressed to my Sister Mourners. Price, $1.00 net.

THE PILGRIM PRESS. Boston.

John Robinson, the Pilgrim Pastor. Ozorra S. Davis. With an Introduction by Professor Williston Walker.

Pioneer Days in Kansas. By Richard Cordley, D.D.

Sermons on the International Sunday School Lessons for 1904. By the Monday Club. Twenty-ninth Series.

ALMANACS AND CALENDARS.

The American Church Almanac. Year Book for 1904. New York: Edwin S. Gorham.

Whittaker's Churchman's Almanac and Parochial List. 1904. New York: Thomas Whittaker. Price, 25 cents.

American Church Calendar of the Festivals and Fasts of the Church Year 1904. Philadelphia: George W. Jacobs & Co.

PAMPHLETS.

General Theological Seminary Catalogue 1903-1904. New York.

Twenty-eighth Annual Report of the Free and Open Church Association, 2383 E. Cumberland St., Philadelphia.

JONATHAN EDWARDS AS A BOY.

THE BICENTENARY of Jonathan Edwards' birth calls out an extremely interesting article on his personality, by Kate M. Cone in *The Outlook* Magazine Number for October. Of his boyhood, the author says:

He was disciplined in the strict outward observances of religion to be expected in a New England minister's family of that time, and the Church and its welfare were the absorbing interest of the household, but with such a mother there was little danger of getting far away from the heart of things. His father's church was subject to "seasons of religious attention." One of these occurring when Jonathan was seven or eight years old, he caught the prevailing emotional fever and imagined himself concerned about his soul's salvation. He prayed five times a day in secret, built a booth with some of his mates in a retired spot in a swamp, where they assembled for prayer, and himself had particular secret places in the woods where he went for devotion. In middle life, looking back upon these performances, he thought himself a self-righteous little prig, as no doubt he innocently was. His childhood and youth seemed to have abounded in what he afterwards styled "common grace." He had no harrowing, morbid experiences such as tormented some of the Mathers, for instance, and was hard put to it to know when he became converted.

In character he was the kind of boy to fill a mother's heart with satisfaction, as his was the kind of mother to have that kind of boy—sweet-tempered, modest, tractable, dutiful to his parents, kind and attentive to his sisters, thoroughly regular and responsible. Sweetness and light describe him in his early years, as they are said to have been always, the one his favorite word, and the other the characteristic of his thought.

In the marvellous development of his mind, what sympathy and understanding too deep for pride his mother must have felt! She doubtless read, perhaps it was she who cherished and preserved, the letter refuting the materiality of the soul, and the essay on the habits of the field-spider, which have come down to us as samples of his boyish writings. He entered Yale College at thirteen, at fourteen read, with great effect upon his own mind, Locke's Essay on the Human Understanding, and in the next two years, between the ages of fourteen and sixteen, made his Notes on the Mind and on Natural Science, which, says Professor Allen, "present him as an intellectual prodigy which has no parallel." No other boy of sixteen, it is safe to say, ever made observations on the nature of true excellence, and the vexed question whether matter is real or a fiction of the mind, in a manner to merit the serious consideration of philosophers and men of science. He graduated from the college in 1719, at the age of sixteen.

THE RETROSPECT of life swarms with lost opportunities.—*Sir H. Taylor.*

The Church at Work

CALIFORNIA.

Wm. F. Nichols, D.D., Bishop.

Resignation of Rev. George E. Swan—Church Consecrated at Hollister—Sunday School Commission—Notes.

After eight years of service as rector of St. Mark's Church, Berkeley, the Rev. George E. Swan has resigned, on account of ill health. His action was taken on the advice of his physician and Bishop Nichols. Mr. Swan will leave some time in the middle of next month to take up mission work among the Piute Indians in Modoc county. He will be located at Fort Bidwell, eighty miles from the nearest railway station. During his eight years of rectorship the Rev. Mr. Swan has succeeded in erecting the Bishop Kip Memorial Church, the handsomest church structure in the college town. He has increased the value of the Church holdings from $6,000 to $26,000. He assumed his charge in September of 1895.

On Sunday, Dec. 6, the Bishop consecrated St. Luke's Church, Hollister, and held a service of Benediction in the new rectory of St. Stephen's, Gilroy. These two points are under the charge of the Rev. J. F. Trivett, a recent graduate of the Divinity School at San Mateo, assisted by Mr. Wm. H. Wheeler, a student at the Divinity School. The growth in the past year has been very marked and the outlook is brighter in these places than ever before.

The Sunday School Commission held its regular quarterly meeting on Dec. 4 with eight out of eleven members present. The routine reports of committees showed the work progressing and the members alive to their duties. These committees are on Lectures, Reading Courses, Extension, Public Services, Exhibit, Missions. They are all active and working, and their titles give some idea of the scope of the work accomplished. The permanent results of the work of the Commission we believe to be an enlargement of interest in Sunday School work, an increasing amount of reading being done by Sunday School teachers, and the building up of a Sunday School Exhibit which promises to be of great and increasing usefulness.

The San Jose Convocation, at its meeting on Nov. 17 adopted the following resolution:

"*Resolved*, That this Convocation, feeling strongly that the Marginal Readings Bible, authorized by the General Convention of 1901, has not taken the place of the Revised Version; hereby petitions the Convention of the Diocese of California to present a Memorial to the General Convention, urging that the reading of the Revised Version in the Morning and Evening Prayer in the churches be authorized."

This resolution was referred to a committee of which the Rev. E. L. Parsons is chairman, to be presented at the diocesan Convention in January.

The Rev. Herbert Parrish and the Rev. W. F. Venables of the Church of the Advent, San Francisco, have recently conducted a mission in St. Mark's Church, Portland, Oregon. The Bishop of the Diocese is this week (Dec. 8-11) conducting a Retreat for clergy in St. Stephen's Church, Belvedere.

CENTRAL NEW YORK.

F. D. Huntington, D.D., LL.D., L.H.D., Bishop.
Chas. T. Olmsted, D.D., Bp. Coadj.

Illness of Rev. Wm. B. Coleman—Death of Mrs. Neide.

The many friends of the Rev. Wm. B. Coleman, rector of St. George's Church, Utica, will be grieved to know that he was stricken with paralysis on Tuesday evening, Dec. 15, at the home of a parishioner. His left side is affected, and while he is reported as easier, he has not regained full consciousness. His physicians consider his condition very serious. He has been rector of St. George's about 20 years.

Mrs. Emma Neide, widow of the Rev. Geo. L. Neide, who died last month, passed away last week at her home in Ossining, N. Y., and was buried by the side of her husband, at Holland Patent, N. Y.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

Pullman—Swedish Work.

The missions of St. Joseph, West Pullman, and All Saints', Pullman, have much to be thankful for just at this happy Christmastide in the decision of their priest, the Rev. O. W. Gromoll, who has sacrificed much for them in declining the call as curate at St. James', Chicago. Mr. Gromoll is doing an exceptionally fine work in these missions.

The Swedish mission church of Immanuel, Chicago, opened its new church last Sunday. This mission is located in a district where there is a large Swedish population, at 59th and Green Streets, in Englewood. The work is growing very rapidly.

COLORADO.

Charles S. Olmsted, D.D., Bishop.

Quiet Day in Denver.

Evidently it was not without design and much forethought on the part of the Bishop that the "Quiet Day" for the clergy of the Diocese had been set for Dec. 16th, the first of the Advent Ember days, with its special antiphon, "*O Sapientia quae ex ore Altissimi prodisti.*" In his introduction, Bishop Olmsted (in the unavoidable absence of Bishop Griswold) drew the attention of the clergy to those beautiful antiphons of the Advent season, of which the original seven illustrate the titles and attributes of our Lord, and are unique examples of how Scriptural ideas may be used in acts of adoration. "To-day, then, is the day of Wisdom personified. St. Paul's words to St. Timothy in I. Tim. iv. 12, 'Be thou an ensample to them that believe, in *word*, in *manner of life*, in *love*, in *faith*, in *purity*,' seem to be for the clergy, the very embodiment of personal wisdom." The Bishop dwelt upon the italicised words in the text with great earnestness. The clergy were deeply impressed and much helped. Sometimes the Bishop's style was epigrammatic. It was intentional in order that the ideas so expressed would be remembered.

There were twenty-one of the clergy present, from all over the Diocese, who returned to their work greatly inspired and encouraged as a result of the Quiet Day.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Episcopal Academy—The Apportionment—Improvements at Westville—Notes.

At the annual meeting of the trustees of the Episcopal Academy of Connecticut, Mr. E. D. Woodbury of Cheshire, late principal, was elected Vice-President. J. Pierpont Morgan of New York was elected a trustee as was also W. S. Burtenshaw of Detroit, Mich., both of whom are graduates of the institution.

The amount of the apportionment for the Archdeaconry of Fairfield amounts to $8,061. At a meeting of the executive committee, on Dec. 4, this was apportioned, on the basis of current expenses as printed in the Journal of 1903. The Bishop writes: "I have an urgent request and that is that every congregation in the Diocese shall contribute something to the 'Apportionment Plan.' I can conceive of no circumstance under which this could be impossible." The Archdeacon is the Rev. Louis N. Booth.

Extensive improvements have been recently made in St. James' Church, Westville, New Haven (the Rev. J. Frederic Sexton, rector). The chancel has been extended in the rear, room made for the organ which was moved from the gallery, and an archway cut into the old vestry room, a new oak floor laid in the chancel, and new choir stalls, the gift of All Saints' Church, Great Neck, N. Y.; also a credence, a prayer desk, Bishops' and priests' stalls were made from furniture given by Trinity Church, Waterbury. The gradine was a thank offering, and the reredos and vases are memorials. There is also a memorial window. The altar and pulpit were made and given by members of the parish. Gas has been introduced, the basement fitted with new floors, wainscoting, and plastering, with increased floor room. The basement, suitably and tastefully finished, makes a very good parish house and is found most useful. The exterior of the church has been painted, and the roof shingled. The rectory has been improved from time to time, and is now in excellent condition. A goodly degree of progress and prosperity has marked the present rectorship, which has covered nearly eight years. The parish was organized in 1835.

Mr. Horace Robbins, a venerable layman of Trinity Church, Wethersfield, recently died at the age of 81 years.

The Rev. John H. Jackson has resigned Christ Church, East Haven, to become rector of St. Paul's, Bantam, and Trinity Church, Milton, in the town and Archdeaconry of Litchfield. Leaving East Haven, Mr. Jackson was presented with a purse of $70. There was also, from the women of the town, a handsome picture for the rector and his wife, and from the Mothers' Club, a large cluster of chrysanthemums. The Rev. Frank Woods Baker, D.D., rector of Trinity Church, New Haven, was present at the reception given the retiring rector, and made an address.

FOND DU LAC.

Chas. C. Grafton, D.D., Bishop.
R. H. Weller, Jr., D.D., Bp. Coadj.

Rector Instituted at Wausau—Dispensation for New Year's Day.

On the Third Sunday in Advent the Bishop Coadjutor instituted the Rev. George Hirst as rector of St. John's Church, Wausau. The service of institution had been preceded by the usual early celebration and included the high celebration. Bishop Weller preached. In the afternoon he also gave an address to the Y. M. C. A., at which St. John's choir rendered the music. He preached again at the parish church in the evening.

The Bishop has given a dispensation to Churchmen in his Diocese from the Friday abstinence of New Year's day, Jan. 1st. In answer to inquiry, he has also explained that on Christmas day the Friday fast is inva-

riably suspended, according to Prayer Book rule.

IOWA.

T. N. MORRISON, D.D., Bishop.

ROOKE HALL, which has been formed of the basement of St. Thomas' Church, Sioux City, is now in use. The basement was remodeled for the purpose at a cost of about $1,000, of which $500 was received by the will of the late Leighton Rooke.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

A Fire and a Mission at Frankfort.

ASCENSION CHURCH parish house, Frankfort, used mainly as an orphanage, was partially destroyed by fire on the night of the 8th inst. The fire broke out in the basement at 4 A. M., and had made considerable headway before being discovered. Happily the children and other inmates escaped in safety, although the smoke was almost overpowering. The parlor and dining-room were ruined, and with them, fine portraits of the late Bishop Smith of Kentucky and of the present Bishop of Lexington, some interesting carved oak ornaments, made by Bishop Smith himself, who lived at Frankfort for a few years, were much injured, but may be restored. The total loss is estimated at about $1,000.

THE VEN. ARCHDEACON MATTHEWS of Southern Ohio, by request of the Rev. A. B. Chinn, the rector, held a week's mission in Ascension Church, Frankfort, beginning on Monday, December 7th. At 3 P. M. each week day was a Scripture Reading with suitable prayers. At the night service the subjects treated were "The Prodigal Son," "The Women of Samaria," "Lot's Wife," "The Box of Precious Ointment," "God's Love for the World." On Sunday morning, the Archdeacon preached on the 23d Psalm, an address full of sweet, comforting thoughts, but also of great power. There was a special service for men only, on Sunday afternoon. The services were attended by large and constantly increasing congregations, many from other religious bodies attending. Members of other choirs united with the Ascension choir, adding thereby greatly to the volume of voice and the beauty of the singing.

The Archdeacon's preaching, while so powerful, is also so simple that all can follow and appreciate it; and it is fully believed that it will, by God's grace, bear much fruit in a greater love and zeal for the promotion of the Glory of God.

THREE of the clergy are about to leave the Diocese: the Rev. F. V. Baer of Bellevue and Dayton, for Spokane; the Rev. A. S. Smith of Richmond, Ky., for Southern Ohio, and the Rev. G. S. Hancock, deacon, for Arkansas.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Windows at Elmhurst—A.M.E. Minister Received — Church of Our Saviour to be Abandoned—Progress at Grace—Notes.

THE SERIES of windows in St. James' Church, Elmhurst, Newtown (Rev. Edward M. McGuffey, rector), portraying the Life of Christ in selected themes and orderly sequence, is completed. Last week saw the erection of the last three windows of the church. One depicts the Raising of the Daughter of Jairus. It is from a design by the great German artist, Feuerstein, and is a window of singular beauty and rare artistic excellence. It is in memory of Esther Wetjen. The second window portrays Christ in the Home of Martha and Mary. It is in memory of Edwin McCloskey and is erected by his widow, a member of the congregation. Its treatment is tender and sympathetic and its coloring warm and oriental. In the chancel over the altar has been erected a great window, after Da Vinci, portraying the Institution of the Holy Eucharist. It is a window of noble beauty and attractiveness and will long stand among the very best windows of the Diocese of Long Island. In the upper qutrefoils are depicted with fidelity to classic religious art, the Cherubim, Seraphim, and the four great archangels. It is a window of distinctive religious tone and atmosphere, and has been received by the congregation with enthusiasm. The window is the anonymous gift of a friend of the rector, a noble hearted Christian layman. It stands in memory of the Rev. Geo. A. Shelton, rector of St. James' from 1827 to 1863. Besides this window and the windows in the body of the church, thirteen in number, the sanctuary contains beautiful studies of St. Anna and St. Agnes in its two lancet windows. The entire series was executed by the Munich firm of Mayer & Co., from their own designs.

In January, St. James' will be renovatd and decorated throughout. In October 1904, the church will celebrate its 200th anniversary. Under its Colonial charter, St. James' was a territory as large as the city of Brooklyn and ministers to a population of 50,000. Its rector is one of the examining chaplains of the Diocese and is the editor of the *Helping Hand*, the official organ of the Church Charity Foundation.

OWING to a severe attack of asthma, the Rev. J. C. Hall has been compelled to resign his charge at Lynbrook.

AT EVENSONG, Tuesday, Nov. 24th, in the Cathedral of the Incarnation, the Bishop of the Diocese confirmed the Rev. W. H. Abbott, a convert from the ministry of the African Methodist denomination. Mr. Abbott had been in charge of the congregation at Hempstead and Lakeville under the jurisdiction of the A. M. E. society. The Bishop has admitted Mr. Abbott as a postulant for holy orders and assigned him to assist the general missioner of the colored work of Queens and Nassau counties, the Rev. H. S. McDuffey.

THE CATHEDRAL MISSION at Minneola, the Church of the Nativity, on the Third Sunday in Advent rejoiced in the burning of a note of indebtedness of $1,000. The vested choir rendered special music. The mission is under the supervision of the canon missioner, with Mr. R. M. Merryman of the General Seminary, lay reader in charge.

THE ADVENT season is heralded by the children of the schools in the Archdeaconry of Queens and Nassau counties as the opportunity to sacrifice for diocesan missions. Every scholar, from the youngest to the oldest, is engaged in saving one cent each day for this work. The plan of one cent per day for diocesan missions was inaugurated five years ago in this Archdeaconry, the result of the first year amounting to $96. The last year evidenced the interest which has gradually increased toward this plan and the amount collected of $673.48. It is expected that the close of Advent will see a sum larger than $700 collected in this manner.

CONSENT has been given by the Bishop to the Church of Our Saviour, Brooklyn (Rev. Robert Henry Locke, rector), for the institution of proceedings to dissolve the corporation and abandon the field. An order has been granted by Justice Mareau of the Supreme Court, to sell the lots adjoining the edifice, the sale of which will meet the liabilities of the parish, amounting to $1,207.

The Church of Our Saviour was organized April 23, 1867, as a mission from Christ Church, which still owns the property. The character of the neighborhood has changed the last few years, decreasing the congregation materially. The membership at present numbers about seventy.

GRACE CHURCH on the Heights, Brooklyn (Rev. C. F. J. Wrigley, D.D., rector), under the editorship of the rector, can claim one of the most interesting year books issued in the Diocese. The preface, in the form of a rector's pastoral, enters deeply into the practical aspect of the work of this parish, which has given two Bishops to the Church. An important item is the reference to the endowment fund and the wish of the rector that it may soon amount to $100,000. The present total is $38,338. To this fund the past year has been added $15,227. Among the bequests are: from the widow of Dr. Thomas T. Smith, $10,000; Henry E. Pierrepont, Jr., fund, $5,000; John Jay Pierrepont fund, $5,000; Easter offering, $3,955; interest on investments of the fund, $1,033; George W. Chauncey parish house memorial fund, $5,000; Robb fund for parish house, $3,000; Otto Heinze kindergarten memorial, $5,000; W. G. Low, endowment fund, $2,000. Among the special offerings of the year were $732 on Hospital Sunday, $6,150 for Missions, $1,000 for Church Charity Foundation, $600 for fresh air work of the parish and the Girls' Friendly Society.

THE JUNIOR CLERICUS met at the Diocesan House, Monday, Dec. 21, and enjoyed a paper on the topic "Broad and Narrow Churchmanship," read by the Rev. Floyd Appleton.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Baltimore Notes.

THE NEW GUILD HOUSE of Holy Trinity Church, Baltimore (Rev. Wm. B. McPherson, rector), was opened to the public on the evening of the 10th inst. The house stands opposite the church, and was recently purchased and has been remodeled and put in proper condition for its new use. There will be a reading room among the other rooms on the first floor.

GRACE CHURCH, Baltimore (Rev. Arthur C. Powell, rector), kept its 51st anniversary on Sunday, Dec. 13th. The Bishop of Central Pennsylvania was the morning preacher. The offerings were specially made for a jubilee fund which was begun two years ago, and, including the offerings of the three successive anniversaries, is intended for the purchase of the lot upon which the church stands, a ground rent now being paid by the parish.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Diocesan Notes.

ST. PAUL'S CHURCH, Boston, has a fund of $80,000 which has been accumulating for several years, and is intended to be used for the families of deceased rectors. It will now be used for the first time for the benefit of the late Dr. Lindsay's family.

THE WILL of George Wm. Boyd leaves to All Saints', Dorchester (the Rev. C. T. Whittemore, rector), $70,000. The income of this sum is to be used for the relief of the parochial poor. Mr. Boyd was a worshipper for many years in All Saints' Church.

THE REV. GEORGE HERBERT PATTERSON, who has resigned the charge of St. Paul's, Nantucket, has received a testimonial from his parishioners in which acknowledgement is made of the valuable services rendered the parish during his incumbency. The testimonial says, in part:

"In season and out of season, early and late, during the most inclement weather as well as fair, you have worked with integrity of purpose for the good of this parish, faithfully performing your priestly duties with many services, in burying the dead and carrying the comfort and cheer of the Blessed Sacrament to the feeble and infirm, giving

freely of yourself in all ways, and it is scarcely too much to say, almost laying down your life in our service at the time of your recent extreme illness."

The work at St. John's, Saugus, has been placed in charge of Mr. Francis L. Beal, who is a lay reader in St. Stephen's, Lynn. Plans for improving the basement so as to meet the needs of the parochial organization, have been accepted, and the work will soon be begun.—A new parish house is being built for St. James', Fall River.—Services at Edgartown and Vineyard Haven are conducted during the winter by Mr. John R. Pickells of the Cambridge Theological School. —The parishioners of Christ Church, Hyde Park, tendered their new rector, the Rev. W. H. Dewart, and his wife, a reception in the parish house, Dec. 15.—Bishop Brewer and the Rev. C. N. Field were the speakers at the monthly meeting of the Woman's Auxiliary to the Board of Missions, held in St. Paul's chapel.—The Rev. A. E. George of Walpole, who has been ill with pneumonia, is now recovering.—The funeral of Capt. Charles A. P. Talbot, British Consul at the Port of Boston, was held in the Church of Our Saviour, Longwood. Bishop Lawrence officiated, assisted by the Rev. Dr. Hewe. Large representations from the British societies in Boston and vicinity were present.

MICHIGAN.

T. F. Davies, D.D., LL.D., Bishop.

Bishop Gillespie Confirms—Detroit Items.

Sunday, Dec. 14, Bishop Gillespie of the Diocese of Western Michigan, acting for Bishop Davies, confirmed a class of fourteen at St. Paul's Church, Lansing. This is the third class confirmed during the administration of the Rev. J. A. Schaad in less than two years. Bishop Davies confirmed a class at Lapeer, Dec. 3, the first confirmed there in four years. Dr. Schepp is meeting with fine success there. Some improvements have been made in the church property, and they are now collecting funds for the building of a rectory.

The Rev. Charles L. Ramsay was advanced to the priesthood, Wednesday, Dec. 16, at St. James' Church, Detroit. The Rev. S. W. Frisbie, the rector of St. James', presented the candidate. The day following, Mr. Ramsay was united in marriage to Rev. Mr. Frisbie's daughter. Mr. Ramsay has been very successful in his work during his diaconate at Alma, where he will continue.

Note was made a few weeks ago of the serious indisposition of the Rev. S. W. Frisbie, rector of St. James' Church. His physician ordered a long rest. Rev. Mr. Robertson, lately at Croswell, has been engaged to carry on the work at St. James'.

Dean Channer of the Southern Convocation, and rector of Christ Church, Adrian, celebrated his 15th anniversary there, on Nov. 12th. Many beautiful gifts were bestowed on the Dean. During his residence there the large stone church has been built and also a fine rectory.

At a recent meeting of the Detroit Clericus, the Rev. John Chapin was chosen president, Rev. C. H. Mockridge, chaplain, and Rev. W. S. Watson, secretary.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Gifts at Sussex—Death of Mrs. Bannard.

The parish of St. Alban's, Sussex (Rev. Arthur J. Westcott, rector), is rejoicing in the presentation of some handsome new gifts to the parish church. Mr. George Brown, for many years senior warden, gives a new altar in memory of his wife, a faithful communicant of the Church, who died some years ago. The altar is to be a very beautiful one. It is hoped to have it placed in the church for Christmas day, and the Bishop of the Diocese will consecrate it at his next visitation. A handsome brass altar cross has also been presented by the junior warden, Mr. John Young, in memory of his children. Other gifts include a set of brass vases and silk chalice veils and burses.

Mrs. Eliza Stone Bannard, an aged and always faithful Churchwoman in St. James' parish, Milwaukee, died at her home in this city last Sunday and was buried on Wednesday. She was the wife of John W. Bannard and the mother of Mrs. E. A. Wadhams, president of the Woman's Auxiliary in the Diocese. In her younger days Mrs. Bannard also was active in Church work, and to the end retained her interest in it.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Confirmation at New Ulm.

The Bishop held the first Confirmation in New Ulm, on December 20th. This place was founded as a stronghold of infidelity, and the preparation of this class is largely the result of the earnest work of one woman who had previously been brought into the Church.

MISSOURI.

D. S. Tuttle, D.D., LL.D., Bishop.

Additions at Moberly—St. Louis Notes.

At Christ Church, Moberly (Rev. Thos. A. H. Burke, rector), a new chancel with a handsome window have been erected and were dedicated by the Bishop on the morning of Thanksgiving day. The Bishop preached and celebrated the Holy Communion, and at an evening service the sermon was delivered by the rural dean, the Rev. Edward P. Little, rector of Hannibal. The new chancel includes an organ loft. The window is divided into three portions, in which are represented respectively the scenes of the Nativity, the Resurrection, and the Ascension of our Lord. It is a memorial to the Rev. Joseph Wayne and the Rev. George M. Cobb, sometime priests of the parish, now entered into rest.

The Quiet Day, held at St. James' Church, December 3d, for the clergy of St. Louis and vicinity, began with the early celebration and continued until evening. Luncheon was provided by the ladies of the parish.

The Rev. W. E. Bentley visited St. Louis in the interest of the Actors' Church Alliance, preaching at the Cathedral and at St. Peter's December 13th, as well as informally addressing the Clericus.

The Brotherhood of St. Andrew in St. Louis have during the Advent season been holding noon-day services down-town. The Bishop will conduct them on the last four days before Christmas. Arrangements have been begun by the Brotherhood towards furnishing a Bureau of Information for the benefit of the clergy throughout the country who are planning to visit the World's Fair.

The Rev. John L. Gay, the oldest clergyman in the Diocese, during his weeks of recovery at St. Luke's Hospital, has diverted his mind by writing a most interesting little book, which is soon to be published, entitled, *The True Story of Marshal Ney, With Notices of Other Notable Frenchmen Who Have Come to the United States.*

Trinity, St. Charles, has had two handsome stained-glass windows recently placed in the church and the chancel beautified by a most artistic three-panel reredos.

MONTANA.

L. R. Brewer, D.D., Miss. Bp.

Progress toward a Diocese—Missionary Work.

The Bishop, who is now in the East working for the general interest of the Missionary Board of the Church, and at the same time interesting people in our efforts to organize as a Diocese before October, 1904, when we hope to receive recognition as such by the General Convention, will return to Montana for the usual spring visitations, about the middle of January.

Circulars have been sent throughout the Diocese recently, calling the attention of Churchmen and others to our need of at least $4,000 prior to our June Convocation for the purpose of completing the sum of $60,000 before asking for admission as a Diocese. We really need $75,000, but it is considered absolutely essential to secure the smaller sum, so as to be able to proceed with our work as it is carried on at present. Many of us hope that we shall be able to get the larger sum so that all our energies may be directed towards the general work of the Church, and the opening up of new fields, besides dividing at an early date some missions which sorely need such relief in this Diocese. Montana is fully ripe for a great advance, and Churchmen's investments to enable us to do this work will not only be well repaid, but will be a worthy recognition of our Bishop's strenuous work for nearly a quarter of a century, as well as an answer to his prayers.

Montana has just received a visit from the newly appointed Western Superintendent of the Brotherhood of St. Andrew, Mr. C. H. Chandler. From Miles City in the east to Missoula in the west, and including Livingstone, Bozeman, Butte, Anaconda, Dillon, and Great Falls, he has received a most cordial welcome, and has proved himself to be just the man wanted in the West, where our chapters are few in numbers, wide apart, and in need of inspiration. Everywhere Mr. Chandler has been able to create renewed interest, and has left us all hoping that his visits will be quite frequent. The central committee has not made this aggressive move too early, and it certainly has made no mistake in the appointment of Mr. Chandler. The latest chapter to be organized is a senior one in Billings. Is it not time for the Daughters of the King to begin a similar forward movement in Montana?

From all parts of the jurisdiction come reports of active work, missionary enthusiasm, bright and well attended services. For a time it seemed that mining troubles in Silver Bow county would have a depressing effect all over Montana, but the opening up of the mines and other enterprises in connection all over the state, has give us new hopes and ambitions. In spite of obstacles we shall make a record this year in Montana.

NEW HAMPSHIRE.

Wm. W. Niles, D.D., LL.D., D.C.L., Bishop.

Mission at Manchester — Rector Instituted at Exeter.

An Advent mission was conducted at Grace Church, Manchester, by Archdeacon Webber of the Diocese of Milwaukee.

On Sunday, Dec. 13th, the Bishop instituted the Rev. Victor N. Haughton as rector of Christ Church, Exeter. The Bishop and the rector were assisted in the service by the father of the latter, the Rev. James Haughton of Bryn Mawr, Pa., who was the second rector of the parish at Exeter and under whom the present church edifice was erected and consecrated. For some years the rector has been the Rev. Edward Goodridge, D.D., who has now become rector emeritus, and whose absence from the institution services, by reason of the stormy weather and his own ill health, was a matter of regret.

NEW JERSEY.

John Scarborough, D.D., Bishop.

Missionary Activities — Anniversary at New Brunswick—Fire at Basking Ridge—Parish Hall for Peapack.

Two encouraging reports of missionary activity come from widely separated points in this Diocese. The first is in connection with the missionary work in Hunterdon county. The missions in this vicinity have been placed in charge of the Rev. Davis Louis Schwartz, who has made his residence in Flemington, the most central point of the work. Calvary Church in that place has been greatly improved and beautified in its interior, and plans are now in preparation for completing the church edifice by the erection of the tower and the addition of a commodious guild room for social meetings, Sunday School work, etc. The Rev. Mr. Schwartz also holds services at Clinton, Pittstown, and Alexandria, giving the Sunday mornings always to Flemington and the afternoons and evenings to the other work. The field is a part of the Associate Mission work. St. Andrew's Church, Lambertville, is the only self-supporting parish in Hunterdon county. It is situated on the Delaware, and suffered heavy loss in the recent floods.

From the more northern part of the Diocese comes an equally interesting report of the work at Holy Trinity, South River. This was a weak mission until the young men of the Associate Mission took charge of it. Now it is growing rapidly into a strong parish, and will soon demand autonomy and have its own rector. The Rev. Mr. Reddish, though still in deacon's orders, has charge of the mission at Cheesequakes as well as of Holy Trinity, and goes there every Sunday afternoon, rain or shine, a journey of 18 miles, by horse or bicycle. The mission is in a farming community, off the line of the railroad, and was organized only a few years ago as the result of a service by an itinerant missionary. There happened to be in the congregation at that service a man well along in years who had been brought up in the Church in youth. The words of the old prayers renewed his zeal, and he soon bestirred himself to obtain regular services and to secure a congregation, with the result that in a short time the chapel was built. The mission has caught the spirit of its present pastor, and the services are well attended. At the Bishop's visitation, some weeks ago, the chapel was crowded, almost every person of the entire surrounding population being present, and quite every bit of standing room being occupied.

The twentieth anniversary of the rectorship of the Rev. E. B. Joyce at Christ Church, New Brunswick, was observed quietly on Saturday, Dec. 5. In the evening there was a general reception at the parish building, at which the Bishop was present as the guest of honor. The people of Christ Church and St. John's and of St. James', Piscatawaytown, were generally present.

Christ Church has lately suffered a loss in the death of one of its most active members, Miss Mary Morrison, who has had a long and honorable career as one of the foremost teachers in the New Brunswick schools.

The members of the Plainfield Clericus met on Dec. 15 with the Rev. Charles Fiske, rector of St. John's Church, Somerville. After the luncheon there was an interesting discussion of the appointed topic, "How Shall We Interest Men in the Church."

Fire broke out recently in the buildings directly adjoining St. Mark's Church, Basking Ridge (the Rev. T. A. Conover, rector), and only after a severe contest by the volunteer firemen was the Church property saved. Members of the congregation gathered together as soon as the church was seen to be out of danger, and a short service of thanksgiving was said.

Ground has been broken for a parish hall at Peapack, where Mr. Conover, who has charge of work in the Bernardsville district, has been holding mission services. The hall will be used for services at the usual times, and through the week will form a centre for the social life of the village and give opportunity for athletic games, a library, etc. Quite a flourishing Sunday School is now organized at Peapack, and the outlook for future work for the Church seems very encouraging.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Anniversary at Toledo—Cleveland Clericus.

At St. Mark's Church, Toledo, the Rev. Dr. L. P. McDonald has recently celebrated the fifth anniversary of his rectorship. These five years include one-third of his ministry and one-third of the life of the parish. There has been great progress made within these years. A new church is planned to be erected at a cost of $100,000, of which the nave will first be erected and the remainder added later. It is expected that ground will be broken next spring for the edifice.

At the December meeting of the Cleveland Clericus, a committee consisting of the Rev. W. R. Stearley, Rev. G. H. McGrew, D.D., Dean Williams, Rev. C. S. Goodman, and Rev. W. R. Attwood, was appointed to make arrangements to hold a general Sunday School missionary rally on some Sunday afternoon in January. Such a rally was held a year ago in the Opera House, the largest available place to be had. The house was filled and so much interest aroused that the experiment is to be repeated this year. Another committee was appointed to confer with the Local Council B. S. A., and see what can be done to hold noon-day services at some central down-town place during the coming Lent. The removal of the Cathedral up-town has made it more difficult to find a suitable place for these noon-day services. The committee consists of the Rev. E. W. Worthington, Rev. B. W. R. Tayler, and Rev. C. S. Goodman. The Rev. W. R. Attwood, Rev. W. H. Jones, and Dean Williams were appointed a committee to make arrangements for a union Wednesday evening service during Lent. The committee on Church Extension in the city reported that it seemed inadvisable to attempt the organization of a City Missionary Society at the present time.

A request was made to the Bishop that he try to arrange for a Quiet Day before Lent for the clergy of the city and vicinity. The Rev. Chas. C. Bubb, who spent last year in Oxford, England, taking some special studies in one of the Colleges there, read an excellent and bright paper on his "Impressions of Oxford."

After dinner a general discussion of the mission work of the Church was had. The chief point emphasized was the need of definite information regarding this work, and especially the importance of having at diocesan conventions, addresses by workers fresh from the mission fields. These addresses might well take the place of certain reports which could just as well be printed and distributed, leaving more time for the more important discussion of missions by missionaries.

The first conference on Sunday School Instruction arranged for by the committee of the Clericus on Sunday School teacher training, was held at the Cathedral House, Tuesday afternoon and evening, December 15th. The afternoon was given up to a discussion of the best methods to be used with little children. Bishop Leonard opened the conference with prayer and a brief address of welcome. A most helpful paper was read by Miss Florence Pritchard, on "Principles Underlying the Proper Management and Instruction of Kindergarten and Primary Sunday School Classes." Miss Edith Gibbons was unable to be present on account of sickness, and so Miss Pritchard spoke also on the subject Miss Gibbons was to have presented, "The Practical Application of these Principles." The discussion was interesting and practical and was participated in by Bishop Leonard and a number of the clergy and teachers present. In the evening Dr. Aiken, Professor of Philosophy in Western Reserve University, read a carefully prepared and highly instructive paper on "The Moral and Religious Training of Children." At the conclusion of his paper he exhibited a number of charts which he had just prepared from answers of the children of the eight grades in the public schools of Cleveland. They were interesting as showing graphically the different ideas of badness and cruelty held by these boys and girls of the different grades. Over 100 teachers were present and nearly every parish and mission in the city represented. The next conference will be held Tuesday afternoon and evening, January 12th, also at the Cathedral House.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Free and Open Church Association—Norristown — Mr. Thomas Recovered — Philadelphia Notes—Lenten Services.

The annual meeting of the Free and Open Church Association was held in the Church House on Tuesday afternoon, December 8th. Mr. J. Vaughan Merrick, of St. Timothy's Church, Roxborough, which has been a most successful "free and open" parish for years, presided. The Board of Council presented its annual report, which showed 86¼ per cent. of the churches to be free. It condemned the whole system of pew-rents for the following reasons: "It savors of the theatre. There, too, you have seats at different prices. It is contrary to the voluntary idea. There is a degree of compulsion in it. It is unjust to the poor. It has a tendency to repress liberality, for it allows the rich man to think that if he pays his pew-rent he has discharged his whole duty to the Church so far as contributing is concerned. It conceals the fact that giving to the cause of Christ is a privilege. It begets a mechanical and perfunctory habit of giving." Mr. J. Vaughan Merrick was reëlected President; Mr. Charles W. Cushman, Treasurer; the Rev. John A. Goodfellow, rector of the Church of the Good Shepherd, Kensington, Secretary. To the Board of Council were elected: The Rev. G. Woolsey Hodge, rector of the Church of

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the Ascension, Philadelphia, and the Rev. Robert E. Dennison, rector of St. Timothy's, Roxborough; also Messrs. W. P. Pepper, Greville E. Fryer, Thomas H. Montgomery, W. W. Montgomery, Rowland Evans, Edward F. Pugh, R. Francis Wood, and Major Moses Veale. The annual service was held on Sunday morning, December 13th, at the Church of the Saviour, West Philadelphia, where the pew-rents during the last Convention year amounted to nearly $7,000. The Rev. G. Woolsey Hodge and the Rev. John A. Goodfellow assisted in the office of Matins. The Rt. Rev. Leighton Coleman, D.D., Bishop of Delaware, preached a notable sermon from Malachi iii.: "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings." After emphasizing the financial obligations of Christians to God and the Church, he said that the work of the Free and Open Church Association has been no novelty, for nothing but free seats in churches was known until the beginning of the fourteenth century, and he inferred that if the Church supported itself without pew rentals for fourteen centuries it could and should do so to-day. The pew system had the tendency to minister to pride and selfishness, because the possession of the best pews was only possible to those who had the greatest wealth. The Bishop answered a number of objections against the free church system and strongly asserted that free churches not only supported themselves but gave largely in proportion to their ability towards general missionary work and other objects.

A SPLENDID musical service was held in St. John's Church, Norristown (the Rev. Harvey S. Fisher, rector), on Thursday evening, December 10th. The parish choir was assisted by that of St. Luke's, Germantown. After a solemn procession about the church the following anthems were sung: "The Morning Stars Sang Together," by George Alex. A. West, choirmaster of St. Luke's Church; "Whoso Dwelleth Under the Defence of the Most High," by G. C. Martin; "King All Glorious," by J. Barnby; "Hail, Gladdening Light," by G. C. Martin. The Offertory was Hymn 491. The congregation completely filled the church. The two old parishes—St. John's, admitted in 1815, and St. Luke's, admitted in 1818—have both made notable progress spiritually, financially, and musically, notwithstanding their age, because of a Catholic revival.

IT IS ESPECIALLY good news at this time to make known that Mr. George C. Thomas has so far recovered as to be able to return to his office in the Drexel Building, Philadelphia.

A MEMORIAL service was held in honor of the late Rev. John Henry Burton, who for a number of years was in charge of St. Mary's Church, Warwick, and St. Mark's Church, Honeybrook, on Sunday, Dec. 13. The Rev. Rush S. Eastman, rector of All Saints' Church, Torresdale, delivered the same eulogy in the morning at St. Mark's Church and in the evening at St. Mary's. Mr. Burton was an alumnus of Kenyon College, and both he and Mr. Eastman were made deacons in 1872 by the late Bishop Stevens.

ACCORDING to ancient use, the Litany is sung at Evensong during Advent in procession at St. Clement's Church, Philadelphia.

THE REV. STEWART P. KEELING has been unanimously elected by the vestrymen of St. Peter's Church, Germantown, as rector, to succeed the late Rev. Theodore Sill Rumney. St. Peter's Church was admitted into union with the Diocese in 1874 and has had, up to this time, but one rector. The receipts from all sources during the last convention year was over $14,000. The parish is well equipped with church, parish house, and rectory—the real and personal property is estimated at $129,500. Mr. Keeling is a native of Newark, Del., and a son of the Rev. Robert J. Keeling, D.D., of New York. He was ordained in 1890 by the late Bishop Rulison of Central Pennsylvania. He has been in charge of parishes in Huntington, Bedford, and Morton, in Pennsylvania, and in 1901 was appointed curate to Dr. Rumney, and for some portion of the time since then has had charge of St. Peter's. It is rather remarkable that until the beginning of the twentieth century there was little change for several decades prior thereto among the five most successful parishes in Germantown. At St. Michael's Church the late Rev. John K. Murphy, D.D., remained over a quarter of a century; at St. Peter's the late Rev. Theodore Sill Rumney, D.D., ministered for thirty years; at Calvary Church, the Rev. J. De Wolf Perry, D.D., has remained for many years; at Christ Church the Rev. John Blake Falkner, D.D., after long service, became rector emeritus and is in charge of St. Mary's, Wayne, Pa.; at St. Luke's—the oldest of all the churches in the vicinity—the Rev. Samuel Upjohn, D.D., has served for nearly twenty years. The receipts of these five parishes last year amounted to nearly $75,000.

OLD ST. PAUL'S CHURCH, Philadelphia, has been presented by the vestry of St. Peter's Church to the City Mission. No change will be made in the building except that offices for the City Mission will be arranged in the basement. Services will be held and, as the Rev. Herman L. Duhring, Superintendent of the City Mission declares: "We expect to establish an institution somewhat similar to the college settlement, and in this the Church will aid us greatly. The Sunday School room will be converted into a chain of offices, and the graveyard adjoining will be levelled and made a sort of open park for the people of that section of the city." One of the original plans for the City Mission was that the centers should be from various parishes then existing, instead of one building entirely apart from a church, which came to be the plan adopted, and this is in a measure a return to what was at first proposed. It is an excellent solution of a perplexing problem to keep St. Paul's open for all time. There is an objection to having the offices at the present City Mission building, 411 Spruce St., as the upper stories are used as a male consumptive ward. The removal of the offices to old St. Paul's will solve this difficulty.

THE PROGRAMME is being prepared for the thirty-fourth annual meeting and Teachers' Institute of the Sunday School Association of the Diocese of Pennsylvania which will be held at the Church of the Holy Apostles, Philadelphia, on Monday, Jan. 18, 1904. It is always held on one of the days of intercession for Sunday Schools.

LENTEN SERVICES will be held in 1904 under the auspices of the Philadelphia Local Assembly B. S. A., at St. Paul's Church, Third below Walnut Streets, and also at the Y. M. C. A. Hall, Fifteenth and Chestnut Streets, Philadelphia. Since 1890 these Lenten services have been held under different auspices with more or less success, but since the Stock Exchange has returned to its original building and the City Mission taken charge of St. Paul's Church, it is expected that many men will avail themselves of these noonday services during Lent. The services in the Y. M. C. A. will be in the nature of an experiment, but it is thought that the Church can reach many men in the vicinity, as Fifteenth and Chestnut Streets is in the centre of the city. Here the old Church of the Epiphany was located.

PLANS are being perfected for a new building for the Galilee mission, which for six or seven years has been located on 326

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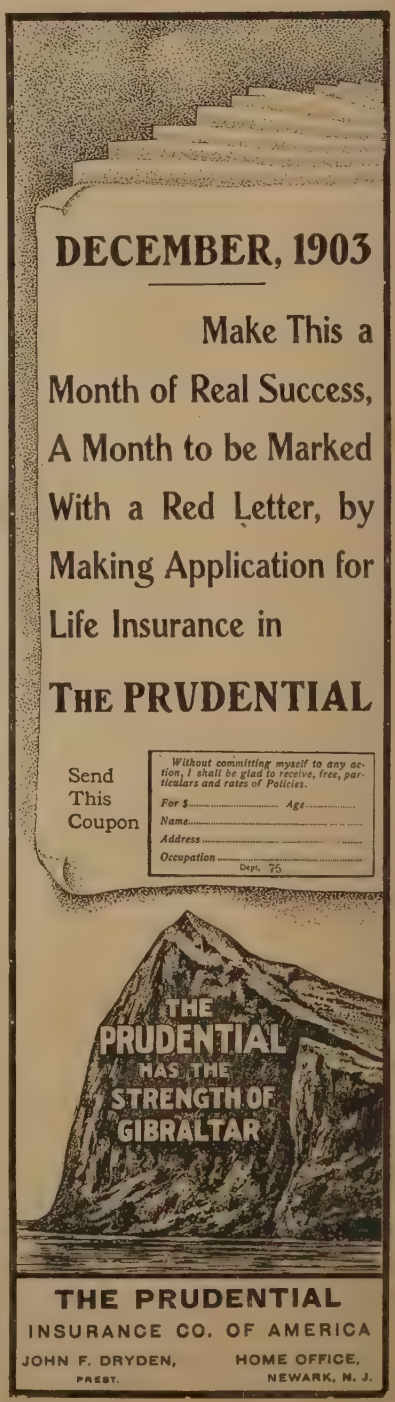
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North Ninth Street, Philadelphia. The special work of this mission has been to reform men who have become more or less outcasts and who have no homes. A lot has been purchased at the corner of Vine and Darien Streets, where a splendid house, suited in every way for such needful work, will be built. Services are held each evening at the present house, and some of the results of this mission have been remarkable.

The fifth annual dinner given by Mr. John E. Baird, founder, to the members of the community called "St. Andrew's Brotherhood House," was held on Thursday evening, Dec. 17, at 157 N. Twentieth Street. Some years ago Mr. Baird began, in a small way, a house which would supply the comforts of a home to young men living in or coming to Philadelphia. The house in no sense is a charity, but is occupied by young business men, and has grown from a very few members to the present number—over forty. The house has been improved from time to time until it is nearly ideal in construction for such a purpose. Each man has a separate room for sleeping and other large rooms are provided, such as a parlor, cloak room, dining-room, smoking room, etc., with breakfast and dinner—except on Sundays and holidays—when lunch is provided for the nominal charge of $5 per week. There is usually a waiting list of men desiring to enter the community, but it is in no sense restricted either to Churchmen or to members of the Brotherhood of St. Andrew. Any well-recommended man has an equal chance of entering.

A very valuable record of happenings in the history of the Church of the Annunciation, Twelfth and Diamond Streets, Philadelphia, has been received by the Rev. D. I. Odell, rector, from one of the parishioners, who noted in a book many things which otherwise would have been forgotten. The late James M. Aertsen, for many years connected with St. Luke's, Germantown (the Rev. Samuel Upjohn, D.D., rector), during his life kept a similar book of personal parochial history. He also gathered the photographs of the rectors and curates and so enhanced the volume which was begun with a history of St. Luke's, published by the present Bishop of Oregon when he was rector of St. Luke's, Germantown, many years ago.

SACRAMENTO.

W. H. Moreland, D.D., Miss. Bp.

Death of Rev. George R. Davis.

The Rev. George R. Davis, an aged clergyman resident in Carson, Nevada, who had been engaged in missionary work within that state in its pioneer days, died in Carson, Dec. 11th, in his 74th year. Mr. Davis was ordained deacon by Bishop Williams of Connecticut in 1857, and priest by Bishop Clarkson of Nebraska in 1866. He was rector of St. Peter's Church, Carson, for a number of years, but has been retired for a considerable term.

SOUTHERN OHIO.

T. A. Jaggar, D.D., Bishop.
Boyd Vincent, D.D., Bishop Coadj.

Church Club—Windows at Calvary—Marietta.

The annual meeting and banquet of the Church Club of Cincinnati was held at the Grand Hotel on the evening of December 14th. The clergy of the city and suburbs were guests of the club. The Rev. R. L. McCready spoke on the subject of "Loyalty to the Church." He was followed by the Rev. Richard E. Cooley, who spoke on the subject of "Opportunities."

A very beautiful three-panelled memorial window, by Tiffany, has been placed in Calvary Church, Cincinnati. The window was provided for in the will of Clifford S. Cook as a memorial to his parents, Mr. and Mrs. Theodore Cook, who were for many years identified with Calvary Church. The window represents the Resurrection, the figure of Christ being in the central window, a kneeling angel, with folded wings, in the left window, and in the right the adoring figure of Mary, over which hovers another angel figure. The colors are very softly and beautifully blended.

Sunday, December 6th, being the 80th birthday of the Rev. John Boyd, D.D., rector emeritus of St. Luke's Church, Marietta, the rector invited him to take part in the morning service and preach. Dr. Boyd took for his text, "And these stones shall be for a memorial," from which he preached a most interesting and powerful sermon, alluding very modestly at its close to his long association and ministry among this people. On the following Monday evening in the parlors of the church a reception was given to Dr. Boyd. All the clergy of the city with their wives were invited to be present, and were seated at the same table with Dr. Boyd, as his guests.

SPRINGFIELD.

Geo. F. Seymour, D.D., LL.D., Bishop.

Dr. Morgan has not Declined.

A report was printed last week in Eastern papers to the effect that the Rev. George Brinley Morgan, D.D., had declined his election as Bishop Coadjutor of Springfield. A special dispatch from the latter city to The Living Church states that the report is incorrect, and that it is still hoped that Dr. Morgan will see his way to accept.

TENNESSEE.

Thos. F. Gailor, D.D., Bishop.

Work at Knoxville.

In Knoxville a successful sewing school under the charge of Mrs. Balcomb meets every Saturday afternoon in the Sunday School room of Epiphany Church, and a great deal of good is being done, especially for the poor children, who are given a systematic training in this important branch. Over thirty children attend, and a very great interest is felt in this worthy undertaking. A similar work is being done in St. Elizabeth's mission branch of the G. F. S., which meets Monday afternoons in the vicinity of the woolen mills, under the charge of Miss Augusta Froneberger. This is a mission of St. John's Church, and the Rev. Samuel Ringgold, D.D., is the chaplain. St. John's branch G. F. S. is growing steadily in size and activity. It numbers over sixty members besides nine associates. A "Neighborhood Conference" of Associates of the Girls' Friendly Society listened recently to an address by the Bishop.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

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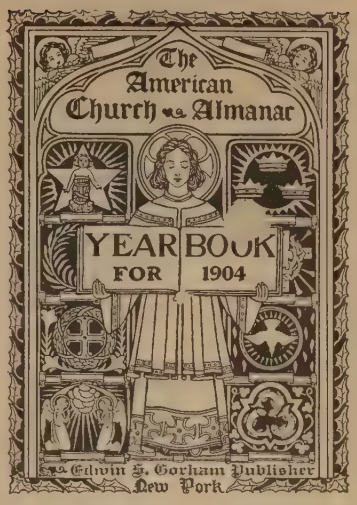

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WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

The Epiphany—Bishop's Guild—B.S.A.—Sunday School Institute.

The Men's Club of the Church of the Epiphany gave a reception to the congregation in the parish building on the evening of December 12th, with the special design of celebrating the fifteenth anniversary of the rectorship of the Rev. Dr. McKim. A delightful evening of social intercourse was enjoyed, with an attractive musical programme. The Men's Club was founded three years ago, with the object "of cultivating friendly fellowship among its members, and of promoting intellectual advancement and right human relations through religious and philanthropic activities." Any man attending the services of Epiphany Church, of twenty-one years of age, is eligible for membership.

The Advent meeting of the Bishop's Guild was held on Tuesday, December 15th, at the Bishop's residence. The work of this Guild is to assist the Bishop in Cathedral and other diocesan work, and on this occasion he welcomed its members, who gather together only twice a year, and spoke of various ways in which it had been most helpful. The Treasurer, Mrs. Satterlee, made a report of the finances, showing that $600 has been raised and expended since the last meeting in March. In referring to the progress of work for the Cathedral, the Bishop spoke of the deep interest evinced in it by those assembled in the recent All-American Conference and Missionary Council, and especially of the effect of the great service on the Cathedral grounds. Many of the Bishops said to him that they had never before realized the position and the responsibility of the Church at the National capital. The latest gift of sacred historic interest received by the Bishop is a stone from the choir of the ruined Cathedral of Iona, which was shown to the members of the Guild.

At a special meeting of the Executive Committee of the Brotherhood of St. Andrew recently elected, the following officers were chosen: President, Wm. B. Dent, of St. Paul's Chapter; Vice-President, Wm. B. Everett, Grace Chapter; Recording Secretary, Edward F. Looker, St. John's Chapter, Georgetown; Corresponding Secretary, Bert T. Amos, Trinity Chapter.

The local assembly of the Junior Brotherhood held its annual meeting in the Pro-Cathedral Sunday School room on Monday, December 7th, when Charles Gibson of Ascension Chapter was elected President, and the Rev. J. R. Bicknell, chaplain. The meeting was an enthusiastic one, and gave evidence of increasing interest among the Junior chapters. An address was delivered by the newly elected chaplain, and the retiring chaplain, the Rev. E. M. Thompson also spoke briefly.

The Sunday School Institute of the Diocese held its monthly meeting in the Epiphany parish building on Tuesday evening, Dec. 8th. The subject for the evening was the Graded System of Instruction, and three very excellent papers were read by practical and experienced teachers; two of St. Mark's school, where the system has been established for some years, and the third from St. John's.

WESTERN MASSACHUSETTS.

Alex. H. Vinton, D.D., Bishop.

Anniversary at Springfield.

The 25th anniversary of the rectorship of the Rev. John Cotton Brooks at Christ Church, Springfield, was celebrated on Dec. 16th with an elaborate and joyful function. The number of guests, clerical and otherwise, from the Diocese and beyond, was very large, including a number of Bishops. The Bishop of the Diocese was celebrant, and congratulatory addresses were delivered by himself and by the Bishop of Rhode Island, the Rev. F. W. Tomkins, D.D., Rev. H. P. Nichols, Rev. Arthur Lawrence, D.D., Rev. Leighton Parks, D.D., Rev. D. D. Addison, D.D., Rev. James DeWolf Perry, the Bishop of Long Island, and the Bishop of Massachusetts. A reception was given to the rector in the evening at the parish house, when a great number of people took the opportunity to present their congratulations. A happy feature was the presentation of a check for $1,000 to Mr. Brooks by Mr. M. S. Southworth, in the absence of the senior warden on account of illness, on behalf of the congregation.

Christ Church is the largest parish in the Diocese, and has been built up almost wholly during the rectorship of Mr. Brooks, though organized as far back as 1821. Mr. Brooks succeeded the Rev. Alexander Burgess, afterward Bishop of Quincy, as rector, in 1878, taking the work soon after the present handsome church had been erected, but with a debt of $40,000 upon it. The debt was gradually paid until the last of it disappeared in 1899. A parish house has also been erected at a cost of $15,000, while the furnishings of the church have been enriched by a new organ; memorial windows have been added to the parish house; $10,000 raised for the erection of St. Peter's Church, an offshoot of the mother parish, and a number of other special gifts have been received. The church was consecrated June 14, 1900.

Mr. Brooks is one of the four distinguished brothers who entered the ministry, one of them being the late Bishop Phillips Brooks, the other two being Frederick Brooks and Arthur Brooks, both of them deceased, the rector of Springfield being the only one of the four surviving. He is the son of William Gray and Mary Ann Brooks, and was born in Boston, Aug. 29, 1849. He was prepared for college in the public schools and in the Boston Latin School, and entering Harvard College, graduated in 1872. He was for a time a tutor in St. Mark's School, Southboro, after which he studied for the ministry at Andover and at the Philadelphia Divinity School, and was ordained deacon in 1876 and priest in the year following. Dur-

On the Baby.

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ing his diaconate he was in charge of the Church of St. James the Greater at Bristol, Pa. After being priested, he was for a year rector of St. Gabriel's, Providence, R. I., and in 1878 accepted a call to Christ Church, Springfield. He is the President of the Standing Committee and Dean of the Springfield Convocation, and was Archdeacon of Springfield in the undivided Diocese.

WEST MISSOURI.

E. R. ATWILL, D.D., Bishop.

THE REV. ROBERT TALBOT, rector of Trinity Church, Kansas City, mourns the loss of a son, Robert Alnut, six years of age, who died on the 15th inst. of membranous croup. The burial was at Macon, Mo.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Conference at Newark—Memorials at Niagara Falls—Church Consecrated at Avoca.

A SECTIONAL CONFERENCE of the Archdeaconry of Rochester was held in St. Mark's Church, Newark (the Rev. Alfred Brittain, rector), on Wednesday, December 9th. The Bishop, Archdeacon Washburn, and fourteen clergy of the Archdeaconry were present. The sessions of the day began with a celebration of the Holy Eucharist at 10:30, followed by the business meeting, at which the Archdeacon invited comment upon the work of the Missionary Board, and presented a statement of the financial condition, with an explanation of the object for which it was proposed to appropriate the Advent offerings of the Sunday Schools. It was resolved that the Missionary Board be requested to communicate with the Board in the Buffalo Archdeaconry with a view of presenting to the next diocesan Council an amendment to the Canon which should authoritatively provide for an Advent offering in every Sunday School for diocesan Missions, and that the proposed amendment be reported to the next annual meeting of this Archdeaconry.

The Conference considered the topic "The Responsibility of the Rector for the Interest of His People in Missions." The Rev. M. Bartlett introduced the subject, emphasizing (*a*) the legal responsibility, based on the Canon, and (*b*) the moral obligation to extend the Church. Dr. Washburn argued that the responsibility of the rector rested primarily upon his spiritual duty to cultivate the spirit and habit of unselfish service, and to elicit self-denial gifts for Missions as a means of growth in grace. This being so, no true pastor will wait for any outside agent to make appeals, but will exercise this privilege himself.

The next topic was "The Sunday School in Mission Work." The Rev. A. J. Graham took the ground that more and more the Sunday School must be made to uplift and widen the interest of the pupils to the inspiring task of evangelizing the world. Every school should have a growing share in the missionary work of the Church. The Rev. Messrs. Gilbert, Webbe, and Davis, and Mr. Eugene C. Denton also spoke on the topic. The Bishop advocated the old-fashioned custom of catechising the children "openly in the church." Dr. Washburn dwelt upon the present need to strengthen Sunday School work in mission stations.

The third topic, "The Spiritual Needs of Rural Communities, and How Best to Meet Them," was presented by the Rev. J. M. Gilbert. While recognizing the similarity of human need everywhere and always, he pointed out the temptations which beset the weakened and isolated flocks and dwelt upon the necessity of realizing the oneness and vastness of the great Church and their essential part and lot therein. As an aid in overcoming parochial narrowness and unenterprising depression and kindred evils, he advocated the associate mission plan and the occasional assembling in the central house of worship. As an intellectual and spiritual help to the clergy this would, through them, strengthen the people committed to their charge. Bishop Walker emphatically opposed the suggestion of associate missions, preferring the Anglican ideal of a resident pastor in each mission.

At the evening service three spirited addresses were made. The Bishop spoke of the progressive work among the Seneca Indians on the Cattaraugus Reservation and the recent consecration of a church there. Archdeacon Washburn told of the success in Wolcott, and other work in Wayne county, and urged the laymen to help their rectors go into the next towns and proclaim the Church's message, even where there might be no thought of erecting a building or incorporating a parish. Mr. Eugene C. Denton dwelt upon the motives for missionary endeavor.

ONE OF THE MOST artistic stained glass windows in Western New York has just been put in place in St. Peter's Church, Niagara Falls (Rev. Philip W. Mosher, rector), in memory of Ambrose Packard, Jr., and is the gift of his widow. The subject is "The Announcement of the Resurrection." In one panel is the figure of Mary Magdalene who came to the sepulchre very early in the morning while it was yet dark. In the other panel is the figure of the angel in the very act of telling Mary of the Resurrection of the Lord.

Another memorial recently placed in St. Peter's is a pair of polished brass candlesticks for the Eucharistic lights. These are 34 inches high and very massive, the work of J. & R. Lamb. These candlesticks are in memory of the late Mrs. Charles B. Gaskill, who was deeply interested in the charitable work of the city, and are the gift of her daughters.

THE CONSECRATION of St. James' Church, Avoca, took place on Tuesday, Nov. 24, the Bishop of the Diocese officiating, assisted by the Rev. Walter R. Lord of Bath, the Rev. W. C. Roberts of Corning, and Mr. Clarence Willis, a lay reader of St. Thomas' Church, Bath. The mission was organized on St. James' day, 1894, from which it took its name, and has since that time been connected with S. Thomas' parish, Bath. The church was built about six years ago after patient efforts on the part of the rector of Bath and some of his interested laymen, together with the Church people of Avoca. The mission now owns property valued at $3,200.

WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAVATT, Bp. Coadj.

Fire at Hedgesville.

THE CHURCH at Hedgesville had a narrow escape from fire on the first Sunday in this month. A fire had been built prior to the morning service, and the stove pipe, having slipped so that it was resting against the boards, caused the latter to take fire. The flames spread rapidly to the rafters and the roof, but were quickly extinguished. The loss was small.

CANADA.

News of the Dioceses.

Diocese of Nova Scotia.

AT THE SEMI-ANNUAL meeting of the Governors of King's College, at Halifax, December 10th, W. J. Goodrich was elected president of the College. Mr. Goodrich was educated at Charter House School and Balliol College, Oxford, at which University he graduated with a "double first." Mr. Goodrich has been professor at Allahabad and president and professor at Madras and Guzerat Colleges. He left India on account of the

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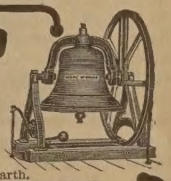
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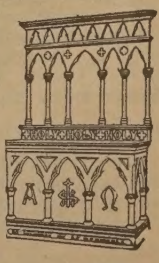

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climate and wishes again to connect himself with Colonial university work. Mr. Goodrich is a layman, is married, about 36 years of age. It is expected he will arrive at his post by next Easter, and that he will probably fill the Chair in English Literature and Philosophy in King's College.

Diocese of Toronto.

St. George's Church, Toronto, celebrated the fiftieth anniversary of its consecration in the end of November. During the fifty-six years it has been used for worship there have been four rectors. The present one, Canon Cayley, has held the position for nearly twenty-nine years.

The Rev. A. Silva-White, recently vicar of St. Barnabas' Church, New Westminster, has accepted the offer of a curacy in St. Luke's Church, Toronto, and enters on his new duties the first week in January.

Diocese of Ontario.

Great enthusiasm was shown at the meeting of the mission board of the Diocese at the announcement that the year's assessment for mission purposes was all paid. The apportionment for the rural deaneries for next year was then made by the committee appointed. The amount to be distributed among the five rural deaneries of the Diocese is $4,150.—The Rev. Dr. Nimmo, of Rawdon, has been appointed successor to the Ven. Archdeacon Worrell, at Barriefield.—The committee on Biennial diocesan Synods have reported that such a change would not be desirable for the present, but recommends that at some future time the meeting of Synod should alternate with a diocesan conference.

St. Paul's Church, Brockville, has received a bequest of $2,500 by the will of one of the oldest members of the congregation.—Trinity Church, Wolfe Island, has been greatly improved.—Money is being subscribed to build a new church at Newboro.—A special collection was taken up in St. Peter's Church, Brockville, on the 1st, for the purpose of establishing Sunday Schools in the mission of Westport.

Diocese of Montreal.

There was a large congregation present in St. George's, Montreal, December 13th, to hear the inaugural sermon of the new assistant, the Rev. H. P. Plumptre, late dean of Wycliffe College, Toronto.

A communicants' service was held in Trinity Church, Montreal, on the evening of Nov. 21st, conducted by the Rt. Rev. Leighton Coleman, D.D., Bishop of Delaware. The Bishop also preached in the same church three times the following day, Sunday, including the address to the Sunday School in the afternoon. The Bishop's discourses were intended as preparatory sermons to the Advent mission to be held the first week in Advent in Trinity Church.—A rather unusual sight was witnessed in St. Martin's Church on the 22nd, when 12 Jewish Christians took part in the Holy Communion. Archbishop Bond was present and a large congregation.—The Rev. H. P. Plumptre, M.A., a graduate of Trinity College, Oxford, and formerly Dean of Wycliffe College, Toronto, has been appointed assistant at St. George's Church, Montreal, as successor to the Rev. Dyson Hague.

Diocese of Quebec.

Great regret is felt at the removal from the Diocese of the Rev. Wilfred Balfour, who first under Dr. Dumbell and then under Dr. Richmond Shreve, has served several years as assistant at Sherbrooke. Bishop Thornloe, of Algoma, at one time rector of Sherbrooke, has nominated Mr. Balfour to be rector of Huntsville, Algoma, as successor to the late Archdeacon Llwyd, and he was unanimously accepted by the people. His successor at Sherbrooke will be the Rev. Ethelbert Browne, a graduate of Bishop's College, Lennoxville, and who took his Divinity course at Lincoln, England.

The annual meeting of the St. Francis District Association and of the Deanery Board was held in Sherbrooke, Dec. 1st and 2nd. A missionary meeting was held on the evening of the 2nd, when the speakers were the Rev. E. J. Bidwell, headmaster of Bishop's College School, Lennoxville, and the Rev. G. T. Harding. The chapter of the clergy met on the morning of the 2nd, Rural Dean Scarth presiding. Matters relating to the extension and growth of the Church in the deanery were discussed. The needs of various outlying missions were pointed out and steps undertaken to provide for them. The Bishop gave an account of his visit to Washington and the Conference of Bishops there. In connection with the reports from the various parishes and missions in the district the fact was emphasized that Northwestern Canada is drawing heavily upon the English-speaking people of the eastern townships. Many clergymen reported that numbers of the best families of their parishes had thus moved away.

Diocese of Niagara.

A congratulatory address from the city clergy of Hamilton was presented, on their behalf, by Dean Sutherland, to the Bishop and Mrs. Dumoulin on the occasion of the celebration of the fortieth anniversary of their wedding. The see house was made fragrant by the quantity of lovely flowers sent by the clergy and other friends.—A fine memorial window was unveiled in St. John's Church, Thorold, Nov. 15th, in memory of the late Queen Victoria.

Diocese of Keewatin.

Bishop Lofthouse makes an earnest appeal for help to pay off the debt on the new church at Keewatin, opened Nov. 8th. There remains $700 to be paid on the building, and the congregation is a poor one.

Diocese of Columbia.

The executive committee of the Diocese have passed a resolution desiring that a Church Congress may be held triennially.

Diocese of Algoma.

It is expected that the memorial hall in connection with St. Thomas' Church, Bracebridge, of which the corner stone was laid Nov. 4th, will be ready for use early in January. It will cost about $5,000.

Diocese of Nova Scotia.

The new church at Sydney, of which the corner stone was laid a year ago, was opened and dedicated Nov. 22nd. The Ven Archdeacon Smith conducted the services in the absence of Bishop Courtney.

A paper was read at the November meeting of the Rural Deanery of Ottawa, at which the Bishop presided, on "Amusements in Connection with the Church," which was much discussed. The writer said that while recreation had its place in the world as well as work, the using of amusements for Church purposes, as bazaars, was a reproach to the Church, since the element of self-sacrifice was thereby lost sight of.

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MUSIC

Editor, G. Edward Stubbs, Organist St. Agnes' Chapel, Trinity Parish, New York.
[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

Incidents occur from time to time which indicate that the choral service is in a great measure misunderstood, not only by lay people but by the clergy themselves.

For instance, at a recent consecration service in New Jersey, which was, we are informed, carried out "largely upon Catholic lines," it was decided (after all arrangements for full choral Eucharist had been completed) that the Nicene Creed should be read and not sung! The singing of *all the other portions* of the service was permitted.

There is perhaps some excuse for the fact that *laymen* as a rule do not comprehend the history and nature of choral ritual. They have not many opportunities for learning the why and wherefore of the ancient musical customs of the Church. Books which throw light upon the matter are none too numerous, and the subject is never referred to in the pulpit. The musical knowledge the average layman gets is to some extent "accidental." What he fails to learn by simple observation he does not learn at all.

But with the *clergy* the case should be entirely different.

While it is too true that most of our seminaries give little, if any, attention to the study of ecclesiastical music, nevertheless it is difficult to believe that any intelligent undergraduate can complete his seminary course without learning something of the origin and meaning of the choral system.

Space only allows us here to refer briefly to the inconsistency of reading the Nicene Creed in a *choral* celebration of the Holy Communion.

Even at Matins and Evensong it is directly contrary to ecclesiastical practice to read a portion of the responses and sing a portion. In other words, if the rule of the choral system does not consistently apply throughout, it does not apply at all.

It ought to be unnecessary to say that the greatest choral service of the Church is the Holy Communion service. Furthermore the Nicene Creed is the very portion which should receive the highest and richest musical treatment, whenever choral resources permit.

This Creed is a *hymn* of joy, faith, and thanksgiving. As such it has been considered from time immemorial by the world's greatest composers of Church music.

Bishop Beveridge says: "We stand at the Creeds; for they being confessions of our faith in God, as such they come under the proper notion of Hymns, or *songs of praise* to Him."

Dr. Bisse vindicates the singing of the Nicene Creed as follows: "What so proper a subject of song and joy, as triumph and victory, and that over the world? What is the victory that overcometh so great an enemy? It is even our faith, which is proclaimed before the altar in the rehearsal of our Creeds. Besides, this recounts the grand Articles of our Faith, of the ever-blessed Trinity, particularly of the Incarnation, the Nativity, the Crucifixion, the Resurrection, the Ascension of our Lord; all which are the subjects of the greater Festivals of the Church. And since the celebration of each of these is attended with an anniversary feast-day, the public rehearsal of them, though made every day, may justly be accompanied and expressed with the concurrent joy of the congregation."

Dr. Jebb says: "In order to establish the propriety of singing this eucharistic Creed, it would be sufficient to refer to the Rubric, which sanctions, that is, enjoins in choirs, the custom; and to the usage of most choirs from the time of the Reformation; an usage kept up throughout the Western Church since the year 1012. But upon the highest religious grounds, I feel that there is no one incident of the choral service which requires more strenuous defence, or which should be more solicitously guarded against the novel objections of modern times, that have occasioned in some choirs the laying aside of this godly and significant practice."

Again he says: "The Nicene Creed is often left unsung, because men's apprehensions, enfeebled by the apathetic training of later times, have been unable to understand how the confession of God's Name, attributes, and acts, is a song of praise, a *Te Deum*, a *Gloria Patri* in another form, and how its peculiar position in the Communion Service exalts it to a character more specially eucharistic, as the Western Church for above eight hundred years had practically held."

There are times when choral Eucharist should not be attempted, through lack of choristers and inability of the celebrant to sing the priest's part.

But on the occasion to which we refer, every preparation had been made for a full choral service. The reading of the Nicene Creed under such circumstances was out of keeping with consistency and ecclesiastical tradition.

On Christmas Day and the Sunday after Christmas, the choir of Calvary Church, Memphis (Rev. F. P. Davenport, D.D., rector), will sing Gounod's *Messe Solennelle* with orchestral addition to the organ accompaniment under the direction of the organist, R. Jefferson Hall, A.G.O. The anthems will be Bartlett's "Bethlehem" and "Let us go now even unto Bethlehem," by Cruickshank. The soloists will be Mrs. Hall, Mr. Willingham, Dr. Farrington, Dr. Kelley, Miss Mitchell, Mr. Ebersole, and Mr. Cameron.

Memory Mending

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The influence of food upon the brain and memory is so little understood that people are inclined to marvel at it.

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"The change of climate helped me a little, but it was soon seen that this was not all that I needed. I required the proper selection of food, although I did not realize it until a friend recommended Grape-Nuts to me and I gave this food a thorough trial. Then I realized what the right food could do, and I began to change in my feelings and bodily condition. This kept up until now, after 6 months' use of Grape-Nuts, all my nervous trouble has entirely disappeared, I have gained in flesh all that I had lost and what is more wonderful to me than anything else, my memory is as good as it ever was. Truly, Grape-Nuts has re-made me all over, mind and body, when I never expected to be well and happy again." Name given by Postum Co., Battle Creek, Mich.

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The Magazines

The Christmas issue of *The Youth's Companion* is a real Christmas Number. It is printed in balsam-fir green, and from cover to cover Father Christmas seems to have had the planning of it. In the place of honor is a tale of Christmas week—"A Little Sister's Vacation," by Winifred M. Kirkland. It is a story for girls and women, but one that will come home to everybody. Then follows a story by Stewart E. White—"The Two Cartridges." This is a story for men and boys, and if there has been written any better story of wild life on the plains, we do not know of it. After that comes a very, very short story—and a true one—of "A Christmas Nixie," for everybody of every age. If you have ever had children in the house it will make you a little "teary round the lashes." The story that follows is a good old-fashioned one of hidden and forgotten treasure—"The Streaked Junes," by Martha McCulloch-Williams. Next is an article on "Santa Claus' Deputies," by an officer of the New York post-office, describing how the post-office and express companies manage to handle the heaps of Christmas presents entrusted to them. Following this is an instalment of C. A. Stephen's serial story of Louisiana Purchase Times, "The Ark of 1803"; also a short story, "The Dangerous Lobster-Trap," relating the adventures of a lobster fisherman. Besides these there are more than thirty good anecdotes of famous men and women, sketches and flashes of humor, as well as the regular article on health in the household, the departments of Nature and Science, and Current Events, Children's Page, poems, and the usual variety of timely articles on the Editorial Page.

The two "men of the month" in America —Speaker Cannon of the National House of Representatives, and M. Bunau-Yarilla, the envoy of the new-born Panama Republic— are the subjects of character sketches in the *Review of Reviews* for December. In the same issue there is interesting editorial comment on the Panama situation, the question of Cuban reciprocity, and other live topics. The Carnegie art exhibits at Pittsburgh are described by Ernest Knaufft in an article which is illustrated with reproductions of famous paintings that have had a place in those exhibits, in 1903 and in previous years. Mr. Frank Fowler contributes a brief article *apropos* of the current portrait show in New York. The promised production of Wagner's "Parsifal" at the Metropolitan Opera House in New York is the subject of an illustrated article by Lawrence Reamer. A very timely account of "Progress among the Moros" is contributed by chaplain Cephas C. Bateman, of our army, while Dr. W. P. Wilson outlines the main features of the proposed Philippine exhibit at the St. Louis World's Fair in 1904, employing many striking photographs to illustrate the various aspects of Philippine trade and industry. Among what are known as the "bookish" features of the number, Mr. W. T. Stead writes by far the most interesting and important review of Morley's "Gladstone" that has yet appeared on this side of the Atlantic; Librarian Elmendorf of the Buffalo Public Library, contributes an extremely suggestive paper on a boy's reading; and there is the usual December grouping of illustrated notes on the season's novels, histories, biographies, travel sketches, juveniles, and holiday gift books. Altogether, a "Christmas Magazine" with real staying power.

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